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HOW THE ARBUTUS CAME UP.

Little S. Bigelow.

Folded each in sweetest gown,
Made by fays in winter days,
With ne'er a wrinkle and ne'er a seam,
In little beds as soft as down,
Half awake and half in a dream,
April's darlings snugly lie.

She tries to tempt them forth with gold,
A yellow glint from heaven's own mint,
Enough to crown a million heads;
They scorn to be either bought or sold,
And closer lie in their downy beds,
While April's heart is heavy as lead.

A hundred minstrels then awake,
And sweet and low a trumpet blow,
But never a stir in their little beds;
And the heart of April is ready to break;
She rains her tears on their sleeping heads,
When each comes up with a pearl on her
breast.
Holyoke, Mass.

The Outlook.

The Massachusetts Senate has refused to grant to woman the municipal franchise. It is openly hinted that the liquor interest, whose business is our greatest curse, is responsible for this defeat. This interest was fully alive to the fact that the ballot in woman's hand would prove its greatest foe. It is shameful that civic equality with man should be denied to woman on paltry pretences while the real opponent skulks cowardly behind the scenes!

Twelve warships bearing our flag have been detailed to patrol Bering Sea and the North Pacific, to enforce the decisions reached by the Paris Tribunal of Arbitration respecting the seal fisheries. England will also have a squadron at hand for the same purpose. Both countries have passed appropriate legislation with accompanying penalties, and will work together to prevent poaching, to preserve the close season (from May 1 to July 31) from infringement, and to protect the sixty-mile zone around the Pribilof Islands. Seal-slaughter under these regulations, except in accordance with legal conditions, will cease. The Bering Sea difficulty appears to be finally settled.

A decision of great interest and importance was rendered in Chicago last week by Judge Gibbons, of the Circuit Court, in a case brought by the government against the Whiskey Trust. The corporation maintained that its status was legitimate, and that its operations did not conflict with the statute. The Judge held that, so long as the Trust aimed to "annihilate individual interests," it violated the spirit of the law, if not the letter; he took the ground, in his decision, that "trusts and combinations should not exist, contrary to the spirit of the Republic; they are dangerous corporations, and should fall under the ban of outlawry." In accordance with this decision the charter of the Whiskey Trust will be declared forfeited, and a similar fate impends over similar combinations.

France on the Congo is represented by a commissioner-general who is a famous scientist and explorer as well as a thorough-going business man — M. Savorgnan de Brazza. He has shown skill and courage in his plans for opening up and developing these French possessions on the equator. His latest experiment is to utilize some Annamites which France has found it needful to withdraw.

from their Asiatic home to the Isle of Aix on her coast. They were shipped to him, and he set them up as market gardeners. They have done so well that a second detachment has been sent to him, who will be distributed in a chain of villages from Loango into the interior, and will occupy themselves in road-building and other public works. This is a decidedly new species of imported labor into Africa.

The Armor Plate Frauds.

It is becoming more clear, as details come to light, that much of the armor plate supplied by the Carnegie Company for our ships of war is defective; and that the faults not with the government inspectors, or with the officials of the Carnegie Company, but with certain employees whose failure to produce good work would have resulted in their discharge, and who consequently by a series of astonishing frauds covered up flaws and other defects and imposed upon the government a large amount of inferior plate. Secretary Herbert has received circumstantial information from persons cognizant of these frauds, of their character, and of the ships that have suffered in their defensive construction because of them; but the end of this information has apparently not yet been reached. The Company has already accepted the responsibility for its breach of contract, and paid to the government over \$100,000, but no steps appear to have been taken toward punishing the guilty parties. A searching investigation by competent authorities into this serious scandal should be at once undertaken.

A Brief but Brutal Strike.

The importation of degraded and lawless Poles, Slavs and Hungarians into our mining districts for cheapening labor does not work with entire success, as the frequent ebullitions of rebellion and murder clearly show. One of these riotous outbreaks occurred last week in the Connellsburg (Pa.) coke region, thousands of these foreigners striking, and compelling others to strike, marching from district to district, and committing acts of violence and bloodshed. Chief Engineer J. H. Paddock, of the H. C. Frick Coke Company, was murdered in the most cruel and atrocious manner by one of these gangs. The outbreak lasted about five days, and was quelled by ordinary legal processes, no recourse being had to the militia. The sheriff of two counties, with well-armed forces of deputies, boldly arrested the leaders of the workmen and over a hundred others, and lodged them in jail. This broke the force of the strike. The ignorant herd, confronted at every hand by resolute representatives of law and order, and lacking leadership, gave up the struggle and returned to work. Their demand for a higher wage was doubtless a just one, but they hurt their cause immeasurably by their criminal behavior.

A Serious Crisis in Peru.

The approach of an election in one of our South American republics almost always breeds trouble; but the trouble becomes more acute when, as in the case of Peru, the President dies in office a short time before his term expires. Then, although constitutional provision is made for an ad interim successor, the rival aspirants are quite willing to unfurl their standards and embroil the country in war. The death of President Bermudez last week has precipitated a crisis in Peru. The first vice-president should have assumed the executive functions, but he chose instead to take refuge on board a British man-of-war. The second vice-president is, therefore, in power. The man behind the scenes, however, is Gen. Caoces. He preceded Bermudez in the presidential chair; he aspires to succeed him. It was from fear of him that the first vice-president withdrew from office. The second vice-president is simply his tool, and will do his bidding. Practically, therefore, the present ruler of Peru is

Gen. Caoces. He has the army back of him. His rival is Nicolas de Pierola, who has the support of Congress and of the laboring people. A conflict between the partisans of these rival candidates is possible at any moment.

For the Reform of the Consular Service.

The reorganization of our diplomatic service, and of the State Department as well, is proposed and planned in a bill introduced into the Senate by Mr. Morgan. In fact, with the exception of the highest officers in both, the Department and the foreign service are to be unified, if this reform goes through — members of the Department, after training, to be transferred to consuls abroad, and vice versa. The scheme is a very thorough one, providing for different consular grades and salaries for each (from \$5,000 down to \$2,000), and abolishing fees for compensation except in the lowest office. Merit is to regulate both appointment and promotion, the primary idea being to eliminate politics from this service and to form by degrees a thoroughly-trained class of diplomatic representatives. For this reform our country has long waited. Its speedy adoption will be universally welcomed.

"Strike England in Her Pocket."

Senator Lodge is probably not an Anglophobe, but his recent speech on the proposed measure of coining our silver bullion into dollars bearing the Mexican stamp, in order that by paying China direct from San Francisco in the only currency she will accept we may divert trade which now goes to London and thus strike a blow at the eastern and colonial trade of England, sounds like it. The fact is, however, that his contention with England is on the ground that her bankers and moneyed interests are monometallists, and opposed to the restoration of silver. Therefore he regards Great Britain as "the great enemy of good business throughout the world." He would declare a "commercial war" upon her in the interests of silver, and even impose prohibitive duties on her Cape diamonds, her Assam and Ceylon teas, her Australian wool, to bring her to terms. His Anglophobia is simply a bimetallic mania.

An Entering Wedge for Home Rule.

Not in Ireland just now, but in Scotland, first, a new secretaryship was created, and Sir George Trevelyan was appointed to fill it. Then Sir George, as Secretary for Scotland, brought in a bill providing that all legislative measures affecting the Scotch people or their affairs should be referred to a standing committee made up of the seventy-two Scotch members of the House and fifteen other members.

He advocated the bill on the score of its justice, and also because it would economize the time of the House to have these local interests withdrawn from the arena of public discussion. The assent of the Commons to this proposition has made it logically possible to extend it to other countries in the United Kingdom — to Ireland as well as to Scotland, for example; and these standing committees will soon appear to be local parliaments, which might as well meet in their respective capitals as in London, and have their measures forwarded thence to the imperial assembly at Westminster; in short, these standing committees are, in principle, a species of home rule, for the inauguration of which Lord Rosebery's government is entitled to great credit.

The Political Overturn in Rhode Island.

Great interest was felt in the elections held in Rhode Island last week, both because the new principle of plurality was to be tried, and because of the legislative deadlock which existed in that State last year, in consequence of which Governor Brown "held over" in office in accordance with a decision of the Supreme Court. The industrial depression was also a factor in the situation, and everybody was intent to hear

what the workingmen would say about it by their ballots in the elections. The outcome is pretty generally known. Rhode Island has re-elected Governor Brown by a plurality of over 6,000 votes. No one can question the legality of his election; he is no longer a "hold-over;" he is governor by the grace of the people, and not by the grace of the judiciary. The State offices are also filled by the Republican candidates, while the legislature is so overwhelmingly Republican that the opposing party scarcely numbers a half-dozen members in both houses. Thus this New England State which, says the *Springfield Republican*, "has in recent years been drifting towards the Democracy, turns back emphatically to its old political idols." Similar overturns in Western States indicate a popular reaction against proposed tariff changes, which will doubtless affect the character, if not the fate, of the bill now before the Senate.

Russia's Girdle Round the World.

The great Trans-Siberian railroad, connecting European Russia with the Pacific, is the beginning. From the Baltic and the Black Sea as eastern termini this road, which will be 5,000 miles long and cost \$800,000,000, will extend to Vladivostock, a port north of Japan, and will be finished within fifteen years. It will be half as long again as the Canadian Pacific road. Its cost will be defrayed by the imperial treasury. The area thus thrown open to the outside world contains five million square miles of fertile land. It is peopled by eighteen million inhabitants, whose agricultural products alone are valued yearly at \$30,000,000. The output of its mines is nearly as much more. But this transcontinental road is only a part of the girdle. The Amoor Steamship Company will form another part. Its route will be between Vladivostock and some American port on the Pacific. Five steamers have already been purchased, and the fleet will consist of nineteen at least — the controlling commercial fleet in that ocean. The same Company will also operate a line of steamers between our Atlantic coast and the ports of the Baltic and Black Sea, thus completing a girdle of steam communication encircling the world, and all under the Ozar's control, except the 3,000 miles across this continent. Evidently Russia aspires to be the mightiest trading and maritime nation on the globe. When once her girdle is complete, one can make the trip around the world in less than fifty days.

A Famous Neurologist.

Americans have a right to be interested in the career of the late Dr. Charles Edouard Brown-Séquard, for though his mother was a Frenchwoman, his father was a Philadelphia sea-captain; his wife, whom he married in this city, was a niece of Daniel Webster's first wife; and the illustrious Professor himself was for four years a member of the Harvard faculty, and spent several additional years in private practice in New York. His reputation, however, was made in Paris, where he went to study in 1838. He devoted himself to experimental research into the mysteries and functions of the nervous system, and his discoveries were so remarkable that he won five prizes from the French Academy and twice received the Queen's grant for the encouragement of science from the British Royal Society. At one time he had charge of the hospital for paralytics and epileptics in London. He was professor in the School of Medicine in Paris for two years, and succeeded Claude Bernard in the chair of experimental medicine in the College of France in 1878. His professed discovery of an "elixir of life" a few years ago proved to be fruitless, but his experiments led the way to an entirely new field of physiological discovery. He wrote a number of valuable treatises and volumes, and received many medals and other honors. Our older readers will remember that it was to Dr. Brown-Séquard that Charles Sumner had recourse after the brutal blows inflicted upon him by Preston Brooks, and will recall the wonderful success that followed the Doctor's treatment.

Our Contributors.

PROHIBITION.

Bishop J. N. Fitzgerald.

IT would be difficult, if not impossible, to write or utter stronger denunciation of the traffic and the traffickers in intoxicating beverages than has been written and uttered by Methodists and Methodist Conferences from the time of Wesley down to this day. The most terse, comprehensive and emphatic expression concerning the iniquitous business that was ever phrased—"It can never be legalized without sin"—was given by the Methodist Episcopal Church to the world. It was adopted by the board of Bishops and the General Conference of that church, and has since been approved by Annual Conferences throughout the connection. It has also been endorsed by thousands of gatherings of our people, and is today a proverb. When we attempt to make a stronger deliverance, language fails. The best we can do is to reiterate.

The question is: What next? Something must be done as well as said. And the doing must be consistent with the saying—otherwise the saying will pass for naught. We may declare that "license, high or low, is vicious in principle and powerless as a remedy," but such declaration will avail nothing if, at the next election, we vote the ticket of a party that has in its platform a license plank and on its ticket the names of men who are committed to a license policy; the platform having been adopted and the men nominated by a convention composed in part of liquor manufacturers, liquor-sellers and liquor-drinkers. Who shall first cast a stone after having voted for men who are pledged to "sin" by legalizing the traffic?

The saloon remains open in this country because most of the men who say that it should be closed refuse to say that it shall be closed. Various considerations deter them from forcing the issue, hence they seek some middle ground. But they seek in vain. There is no middle ground between right and wrong. On the questions of tariff, currency, etc., there is room for compromise, and there is propriety in compromise when adverse forces cannot agree. But in regard to the drink traffic, that ruins fortune, character, and home, yea, that damns immortal souls, there is

No Room for Compromise.

If God be God, follow Him. The truth, the surprising truth, is that many who would gladly hail prohibition are unwilling to forsake their idols in order to secure it; and they solace themselves with two thoughts: First, "We are not able to carry it;" and, second, "We cannot enforce it."

In regard to the first of these, we may say that the plea of weakness or meagreness of numbers should never be urged in such a case. It is true that there are giants in the land, but it is also true that we are well able to go up at once and possess it. Christian men may well trust God to do the remainder after they shall have done all in their power to crush the wrong and establish the right. When Jesus desired to feed the multitude, one of the disciples said, "There is a lad here which hath five barley loaves, and two small fishes; but what are they among so many?" Similar questions are asked by men who think there are not sufficient votes to carry prohibition. Oh, that they might listen and hear the Master say concerning the ballots of professed Prohibitionists, as He said concerning the loaves and fishes—"Bring them hither to Me." The hearing and heeding of such a command would secure the consummation for which the inmates of thousands of shattered homes cry day and night unto God, with tears.

As to the second solacing thought, "We cannot enforce it." One of the amazing things of our time is the satisfaction which many Prohibitionists (?) manifest at hearing that prohibitory laws are not enforced. They take no pains to examine the cases. Indeed, they refuse to consider or even to read a statement of the facts. Put a pronounced prohibition newspaper in their hands, and they will consign it to the wastebasket. It will receive from them no more consideration or toleration than was accorded in the South, before the war, to an abolition newspaper.

No one claims that prohibitory liquor laws are never violated. Like all other laws they are transgressed, but that is no reason for their being repealed. If the transgression of a law constituted a good ground for repealing it, what law would abide? If good men should apply to all prohibitory laws the same logic that they apply to prohibitory liquor laws, socialism, an-

archism and crime would at once overrun our entire land. A toper succeeds in getting a drink in Maine or Kansas, and at once the cry is sounded, "Prohibition does not prohibit—repeal the law!" Do we hear a similar cry when the provisions of license laws are violated? Men and minors procure drink, contrary to law, on Sunday and after midnight, in licensed saloons, yet no cry is raised on this account for the repeal of the license laws. A thief succeeds in bearing away stolen goods; therefore, according to the logic referred to, the laws against theft should be repealed.

It is probable that laws like the Maine law will always be violated, just as are all other laws prohibiting crime; but they will be violated in far less degree than other laws, if men pledged to enforce them are put in office. We must not conclude that a law is a dead letter because it is sometimes broken. Those who think so in regard to the Maine law will do well to read some of the articles that appear from time to time in whiskey journals. One of those journals recently said:

"Liquor-sellers [in Maine] are under a ban; they are classed as criminals and compelled to ply their vocation in dark corners and with more or less of secrecy. And of course reputable men do not care to be placed in such positions. Unless those interested manifest more activity and earnestness in defense of the calling than they have hitherto displayed, it will not be many years before we are engulfed by a wave of manufactured prohibition sentiment."

If prohibitory liquor laws do no more than drive the traffic into dark corners and secret places, as indicated in the above extract, they are still such agents for good as cannot well be matched. It is the wide-open saloon that constitutes the great temptation. Men may talk about underground or secret resorts, but no one except he be well-nigh consumed with the fire of drink will seek them. It is not the "boot-leg" business that does the great damage, but the business that is carried on with music and gilding and brilliantly lighted and adorned parlors and sample rooms. This draws the youth and holds them when drawn; this gives them associates that are attractive and not repulsive; this rivals their homes, however lovely those homes may be; this draws them down until they touch the next class below—and when once thus started downward they go by easy and natural stages to the depth of the dive and at last to the depth of hell. Let us reach forth and save the youth from starting down that steep which declines so much more rapidly as one descends it, and which at last becomes an awful precipice ending in the great gulf below.

Though the difficulties which confront and surround them are great,

Prohibitionists are Not Dismayed.

There is another side. Their cause is advancing—the declarations of their open enemies and half-hearted friends to the contrary notwithstanding. Here and there a freeholder, an alderman, a mayor, a legislator, a judge, nominated by them, is elected, though the general public learns little or nothing of it through the general press. Prohibitionists, however, learn it through their own papers, and take courage. The signs of the times are to them most cheering, and they hold steadily together, being cemented by a principle that must live and prevail. Saloonists themselves behold the signs which many far better men say are not visible. They are uneasy and are calling upon their allies to bestir themselves. A short time ago there appeared in the New York *Wine and Spirit Gazette* an editorial from which we quote a few paragraphs:—

"Brother Cockerill, who is making such a strong Republican organ of the *Morning Advertiser*, fails to see that Prohibition is making any progress. In our last issue we took occasion to point out to him some indications of its progress in this country. . . . We showed that the unceasing agitation of the cold water cranks had succeeded in completely outlawing the traffic in wine, spirits and beer in seven States of the Union. . . . and in five had put the liquor traffic everywhere on the defensive, compelling it to fight for existence. All this is suggestive. It shows the steady growth, spread and boldness of Prohibition sentiment. It shows that Brother Cockerill, as well as many men in the liquor trade, fails to see the great revolution that is in progress. . . . It betokens a life and death struggle for the liquor manufacturers and liquor dealers."

These whiskey champions do not allow their prejudices to keep them from reading Prohibition newspapers. They desire to be informed as to the movements of their enemies. They must have prohibition news, and for it they go to the most reliable quarters. Gathering, thus, all available information, they are prepared to sound to the rank and file of their force just such alarms as those contained in the quotations above made. It is evident to them that the "cold water cranks" are advancing and have already carried the outer works. They also realize that their strongholds are in danger,

and that when prohibition resolutions crystallize into action, their cause will be lost. Hence their efforts, thus far successful, to keep the leading political parties (in which there are many men who would gladly accept prohibition) from declaring against them. These parties may join issue on the tariff, civil service, currency, election laws, or even on the amount to be paid for a liquor license; but upon the question of rum or no rum, they must not divide. While opposing each other on all other points, they must unite in opposing prohibition. Herein lies the hope of the whiskey men. The foundation for this hope has been greatly strengthened by the results in some of the recent State elections. Still, devout Prohibitionists will earnestly pray that those results may embolden certain party leaders, who have so long deluded multitudes of good temperance men, to throw off the mask and present their party in its true light.

Then shall the issue between the home and the saloon be squarely joined. As to the outcome we shall have no fear.

New Orleans, La.

THE THEOLOGICAL DRIFT IN THE OLD WORLD.

XI.

Rev. W. T. Davies, D. D.

TWO books were recently published which it is very instructive to place side by side and consider together. These were the "Life of Dean Stanley" and Professor Sanday's "Bampton Lectures." Less than fifty years ago Dean Stanley was in his prime, and was fighting the battle of free inquiry and intelligent Biblical criticism in the University of Oxford and the Church of England generally. Some time before he died he said: "This generation is lost. I trust to the one that is coming forward." But even he would probably have been surprised had he known that within twelve years of his death such lectures as Dr. Sanday's would have been delivered upon the famous Bampton Foundation. The rate at which a stream is traveling may be measured at intervals by the objects passed upon the banks; but it is strange in reading Stanley's "Life" to think how far behind have been left the ecclesiastical and theological controversies of five and twenty years ago, and how many of the ideas for which the valiant "little Dean" contended so earnestly are accepted as commonplaces, or altogether neglected and forgotten.

Not that Prof. Sanday's attitude in Biblical criticism is an extreme one. Illustrations of his position have already been given in these articles, taken from slight sketches of his lectures at the time they were orally delivered. Now that the volume is complete, it is easier to understand where the Oxford professor of Exegesis really stands, and perhaps to see in the position he now occupies one proof that Stanley and his co-workers did not labor in vain. The title of the lectures is "Inspiration," but their real subject is an estimate of the

True Position of the Bible

in the Christian Church, drawn from a history of the Canon of the Old and New Testaments.

Much is said by the way on the

subject of inspiration, and the last lecture is

chiefly occupied with it; but the greater

part of the book is concerned with an inves-

tigation into the history of the process

by which the Bible came to occupy the po-

sition it does in the church of Christ.

In such inquiries, it is needless to say, Dr. Sanday has proved himself a master. The New

Testament is his special field. But his train-

ing in the processes of Biblical criticism en-

ables him to form a judgment of high value

upon the results of work in which he has

not been specially engaged; while his bal-

anced judgment and reverent spirit prevent

him from being easily carried away into the

extreme views which have fascinated minds

differently constituted.

Dr. Sanday, however, goes further than a large number of his readers will be prepared for. He says in one place, with reference to the prevalent critical theories of the Old Testament, that "what they offer to us is a minimum which under no circum-

stances is capable of being reduced much further, and that the future is likely to yield data which are more and not less favorable to conclusions such as those adopted in these lectures"—accepting, that is, a real, supernatural inspiration of Holy Scripture, under conditions and limitations carefully laid down. But Prof. Sanday not only thinks it wise to accept these critical theories provisionally, to see how far belief in Divine revelation is compatible with them, but some of them he appears prepared himself, with some slight reservations, to admit as probably true. He specifies two general and two particular conclusions of this kind. "The general points are: (1) The untrustworthy character of Jewish tradition as to authorship unless confirmed by internal evidence; they are not in fact traditions in the strict sense at all, but only inferences and conjectures without historical basis. (2) The composite character of very many of the books—the historical books consisting for the most part of materials more or less ancient set in a framework of later editing; some of the prophetic books containing as we now have them the work of several distinct authors bound up in a single volume; and books like the Psalms and Proverbs, also not being all of a piece but made up of a number of minor collections only brought together by slow degrees." These general characteristics of the literature of the Old Testament would be accepted probably without demur by almost every one who has carefully examined the subject. On details there would be more difference of opinion. But Dr. Sanday is still moderate when he adds: "Two particular conclusions are of special importance: (1) the presence in the Pentateuch of a considerable element which in its present shape is held by many to be not earlier than the Captivity; and (2) the composition of the Book of Deuteronomy, not long, or at least not very long, before its promulgation by King Josiah in the year 621 B. C., which thus becomes a pivot-date in the history of Hebrew literature." Prof. Sanday holds that if all these positions be admitted, the Old Testament has not lost any of its value, but rather that by this means stumbling-blocks are removed, a more vivid apprehension of the Old Testament is obtained, and the revelation from God which it contains is placed upon firmer foundations.

It is not difficult, I think, to see how, without the acceptance of the more extreme theories of critics, the work of criticism will be made.

Contributory to the interests of Religion. From the point of view of literature the critics are largely right; from the point of view of religion they are often seriously wrong. Some of the documents in their present shape point to a comparatively late date, and students who are chiefly concerned with literary phenomena leap to certain conclusions accordingly. But the same documents may embody elements of far higher antiquity, and in any case pre-suppose a long history of religion behind them; and whilst this is theoretically admitted, it has been to too great an extent ignored in practice, and "critical hypotheses" have therefore been much more destructive and revolutionary than the facts warranted. It would be a great mistake to place the full-grown tree of Israel's religious belief and ritual at the very commencement of its history. It is no less serious a mistake to suppose that every ring in that venerable trunk was fashioned at the same time as the outer bark or the tips of the latest branches. Exactly how the balance will be struck between the two extremes, it is too early yet to say, but the process of mutual adjustment is going on, and Prof. Sanday's Bampton Lectures will probably help toward its determination.

In considering the history of the process by which the Gospels became what we see them, Prof. Sanday is on his own special ground. His conclusions may thus be summarized: The introduction to St Luke's Gospel (1: 1-4) was probably written between 75 and 80 A. D. It presupposes much previous collecting of materials, oral and written. The mass of Synoptic material is older than A. D. 70. This is shown by the number of allusions to a state of things which had come to an end by that date, and by the consistent terminology of the Gospels, almost unaffected by later developments. About the year 70, however, literary activity was great and the text was freely handled, the functions of editor and copyist being often confused, and a number of early interpolations making their way into the text between this date and the end of the century. By 125 A. D. the four Canonical Gospels begin to stand out as recognized authorities. The evidence of Tatian (*circa* 160) and other writers makes it plain that by the middle of the second century their distinct authoritative position was secure. Between 150 and 180 A. D. their use becomes exclusive, and their public reading implied a recognition of them not merely as veracious histories, but as sacred books. Questions of detail yet remain to be determined, and the history of the Gospels between A. D. 80 and 120 still remains somewhat obscure; but the observant reader will note how complete has been the overthrow of several critical theories which but a short

time ago were announced with great flourish of trumpets, and how long a stride has been taken toward justifying in the main the position which the Christian Church has held concerning the origin and history of these central books of the Bible.

On the subject of

Inspiration,

Prof. Sanday contrasts the two leading theories, which he names the Traditional and the Inductive. In both he contends that the inspiration is real, not fictitious, "a direct objective action of the Divine upon the human." The traditional view has been reached by a kind of process of extension, properties which the prophets or lawgivers of Israel claimed for themselves being applied to other writers in a different sphere. The danger of this view is lest inspiration should be thought of as something dead or mechanical, every writer in the Sacred Volume being put on the same level, each equally an organ or mouthpiece of the Divine Spirit. The Inductive method, on the other hand, assumes nothing, but examines the writings as they stand, in order to observe as far as possible how the Spirit of God has actually influenced the writers, and "when inspiration is arrived at inductively it must needs be conceived as something vital and organic. It is a living product which falls naturally into its place in the development of the purpose of the living God." This theory includes the admission of varying degrees of inspiration, and the possibility of error (*e. g.*) in the details of historical narrative, when the substance of revelation is not thereby affected. It is hardly necessary, perhaps, to add that this theory has its dangers as well as the other. If the older view has sometimes been rigid and mechanical, the newer requires much greater care in its application, if the voice of God in Scripture is to be clearly heard, not drowned in a kind of babel of human and fallible voices. In the hands of a reverent and careful interpreter it may help to light up the pages of Scripture with fresh and living interest, but in the hands of others it would lead to disintegration of the Word of God and destruction of the authority of the Bible.

We may close this article where we began. A comparison of the Bampton Lectures for 1893 with the records of Dean Stanley's position and conflicts in 1853, or even in 1873, shows how rapidly the current of religious thought has been running. The "theological drift" is marked — is it in the right direction? In the main, I believe, it is. The right of full and free inquiry for which Stanley contended has been won, and that is pure gain. The spirit in which that inquiry has been conducted in this country has been for the most part reverent, careful, and even conservative. It has been shown that true reverence for the Scriptures is quite compatible with an unfettered examination of the Bible "like any other book," and that this is one of the very best methods for showing in how many respects the Holy Volume is unlike every other book. But the need for caution still remains; the need for true and deep reverence will always remain. Whether Prof. Sanday be right in all the detail of his conclusions or assumptions, may be questioned; few will question either his candor, or his scholarship, or his religion.

Handsworth College, Birmingham, Eng.

MAGNIFYING THE SEATS OF THE ANNUAL CONFERENCE SESSIONS.

VI.

East Maine Conference.

In 1724 the people of Salem, Mass., petitioned their legislature for a grant of land in the western part of that province, and received it. Joseph Houlton led thither the colonists and founded New Salem. An academy was established in 1796. It in turn secured the grant of a township of land in the woods of Maine in 1799. Not finding a market for their land, under the lead of another Joseph Houlton, a descendant of the first, some of the New Salem people sold their farms, bought the Maine township, and moved to it via Boston, St. John (New Brunswick), and Fredericton, thence sixty miles up the St. John River in canoes and barges, and overland twelve miles to the present site of Houlton, Maine. The settlement was organized as a plantation April 21, 1826, and incorporated as a town in 1831.

This date is important, also, as marking the advent of Methodism in the person of Rev. Joseph Lull. Converted at the age of fourteen, received on trial in the New England Conference when twenty-two years of age, he was this year appointed to Houlton. The nature and result of his work can only be inferred from the fact that this frontier settlement came in contact with an upright, sincere man, a plain, faithful preacher, usually successful in his labors.

In 1832 Rev. William Marsh came — a rare man

in character, influence and ability. Few churches are so favored in their beginning. This year is made memorable by a four days' meeting participated in by Revs. Mark Trafton, E. Robinson (presiding elder), J. H. Jenne and S. Bray. These cross-bearers traveled an aggregate of 554 miles in midwinter to help the lonely missionary at Houlton. The service was in the schoolhouse; a wonderful revival broke out. Major Robinson requested that Brother Trafton be stationed at the fort, as they had no chaplain; but this could not be.

Little more can be done than record the names of preachers for years following: 1833, J. Lull, again; '34-'35, Abel Alton; '36, D. P. Thomson;

'37, Richard H. Ford. In 1838 John G. Pingree became the circuit-rider. His field extended north and south seventy-five miles, including Houlton, of which he said: "I regarded it as an important point, and, as the Unitarians had no minister, they invited me to occupy their church. In October I organized a Methodist society there." In 1839 Charles Andrews served; '40, B. F. Sprague; '41, Abijah Kendall; '42, C. B. Dunn; '43, E. H. Whitney; '44, N. E. Rumery; '45, E. F. Blake; '46, T. P. Tupper; '47, T. P. Tupper, assisted by W. T. Jewell. This was the first year in which the Methodist people had preaching on each Sabbath in Houlton. Eight or nine towns and townships constituted the circuit, Houlton being the chief appointment. Meetings had been held in school-houses, the Unitarian church, the court-room, and now again in the Unitarian church. Mr. Jewell has good reasons for remembering this year: Miss B. V. Williams changed only her name, not her nature, in becoming a Jewell. In 1848 William J. Wilson was pastor; '49 and '50, Kendrick N. Messervey; '51, Samuel S. Sargent (local preacher); '52, J. H. Soule (local preacher). In 1853 Samuel S. Sargent was again appointed, but the records show that he did not serve. In '54 and '55 Nelson Whitney was pastor. The meetings were held in Hussey's hall. A revival of lasting results occurred during his pastorate. Some continue to this day who were then born of God. In '56 and '57 Stephen C. Elliott served. The spirit of the times and of the man are illustrated by this incident: The Methodists were again occupying the Unitarian house. A transient preacher of this faith coming to town, Brother Elliott was asked to announce him to preach on the next Sunday. This he refused to do, nor would he tell his congregation why no Methodist service would be held on that day. Methodism again sought shelter in a hall. In 1858 W. Trewin labored here; '59 and '60, A. C. Godfrey. During this pastorate Liberty Hall, located over the town school-room, was purchased and for a short time occupied by the society.

Inefficacious attempts had been made to purchase a suitable lot prior to this. The lot could be found, but not the money. In 1861 Eleazer W. Hutchinson came to the charge. During that year and the next (1862) a lot on Military Street was purchased and a plain church built, 30 by 42 feet in size and containing about 200 sittings. It was a glorious day for the church when she could worship under her own roof. In 1863 J. W. Day was appointed. Mr. Day saw dark hours during this year. The society was small and mostly women, among whom Mary Fribble is remembered as the mother of the church. Sickness came to Mr. Day, prostrating him for weeks. During '64 and '65 Benjamin A. Chase served this society. During his pastorate a tower was added and a foundation placed under the church

edifice. In '66 and '67 Harrison B. Wardwell labored here; '68-'70, H. W. Bolton. This first three years' pastorate was marked by a revival and a parsonage, the lot for the parsonage being presented by Prof. C. H. Fernald. As usual Dr. Bolton's mark was indelible. The room used by him for a study was six feet and six inches by eight feet and six inches in size, hip-roofed and having but one window. How so big a man could work and grow in so small a room was a mystery. He did both, however. In 1871 E. R. Thorndike, now presiding elder of Springfield District, New England Conference, was pastor; '72 and '73, Moses D. Matthews; '74, David Sherman; '75-'77, John Morse was owned of God in

whose skill and taste the present beautiful structure resulted.

The last quarterly conference of 1890 and '91 will long be remembered. Forty-five members were present — almost the entire official boards from the three towns. The all-important question was, "Shall the circuit be divided into two charges, Houlton to be alone?" After much discussion, the question was settled in the affirmative, Houlton to pay Hodgdon and Lannells \$200 for their part of the parsonage; the pastor, Rev. H. E. Frohook, being returned to Houlton.

The corner-stone of the new church was laid in June, 1891, and the building progressed rapidly. The congregation found shelter in the Opera House until fall, then moved into the Unitarian vestry, and, filled with home longings, entered their unfinished auditorium the Sunday before Christmas, no more to depart. Again revival fire burned and shouts of joy were heard. Not wishing to incur large indebtedness, the work of completing fully was delayed or gave way to the spiritual work of the church. Again and again was the unfinished altar crowded with seekers and probationers received during the winter of '92 and '93. January 5, 1894, the church edifice was dedicated to God, services being conducted by Rev. J. W. Hamilton, D. D. (in connection with the Freedmen's Aid anniversary), assisted by Presiding Elder Wentworth and the East Maine Conference Quartet. The church had cost, including the expense of clearing the corner lot, \$6,000. Of this sum \$4,000 had been already paid. Under Dr. Hamilton's solicitations \$2,000 was pledged, the Church Extension Society giving in addition \$400, leaving \$1,000 unprovided for, of which sum \$200 has since been pledged. The church has 300 sittings in pews, and is so arranged that League and class rooms are easily added, giving 550 sittings in all, with the possibility of increasing them to 700, and no sitting more than forty-five feet from the pulpit. The membership has increased during the four years from 60 to 200, with others still to be received; 105 probationers have thus far been received. The Epworth League has grown to over one hundred strong and can have a different leader every Sunday night for two years if so desired. The church has held first rank on Bangor District in missionary collections for the entire three years past, reaching the \$1,522,222 line last year, and has contributed for all causes during four years \$12,000.

No sketch of this church's history that omitted the board of trustees would be complete. Father Andrew Porter came to Houlton in 1832, a Methodist Irish gentleman. All the years since he has been a tower of strength. His sons (David H., the treasurer, and Ira J.) are also members of the board, liberal, consecrated, devout. James and Rachel Hagan came from Ireland in 1839; she a Wesleyan class-leader, he a Christian nobleman needing no title of state. When services were not held in Houlton every Sunday, the devoted parents would take baby James in their arms and walk five miles to Hodgdon. This son James is now a man of magnificent physique with a great heart devoted to Jesus, pocket-book and all, and worthily represents his deceased parents in the board. Coming later to the town and church, Ezekiel and Eunice Merritt, parents of Charles D., the secretary, and George F. Merritt, gave much strength to the church. The mother still lives, the father has joined the church triumphant. Their noble sons give, pray and work grandly. The other members of the board are young men of whom too much in praise can hardly be said — DeLancy McIlroy, president of the board and builder of the church, George H. Wiggins and Ira G. Hersey, who triumph through grace and rejoice to give to God "all the tithes." Few churches can boast of a board of trustees of such devout Christian character, personal ability and liberality. God bless them all, and all the interests of the society they represent!



Methodist Episcopal Church, Houlton, Me.

'58, Richard H. Ford. In 1838 John G. Pingree became the circuit-rider. His field extended north and south seventy-five miles, including Houlton, of which he said: "I regarded it as an important point, and, as the Unitarians had no minister, they invited me to occupy their church. In October I organized a Methodist society there." In 1839 Charles Andrews served; '40, B. F. Sprague; '41, Abijah Kendall; '42, C. B. Dunn; '43, E. H. Whitney; '44, N. E. Rumery; '45, E. F. Blake; '46, T. P. Tupper; '47, T. P. Tupper, assisted by W. T. Jewell. This was the first year in which the Methodist people had preaching on each Sabbath in Houlton. Eight or nine towns and townships constituted the circuit, Houlton being the chief appointment. Meetings had been held in school-houses, the Unitarian church, the court-room, and now again in the Unitarian church. Mr. Jewell has good reasons for remembering this year: Miss B. V. Williams changed only her name, not her nature, in becoming a Jewell. In 1848 William J. Wilson was pastor; '49 and '50, Kendrick N. Messervey; '51, Samuel S. Sargent (local preacher); '52, J. H. Soule (local preacher). In 1853 Samuel S. Sargent was again appointed, but the records show that he did not serve. In '54 and '55 Nelson Whitney was pastor. The meetings were held in Hussey's hall. A revival of lasting results occurred during his pastorate. Some continue to this day who were then born of God. In '56 and '57 Stephen C. Elliott served. The spirit of the times and of the man are illustrated by this incident: The Methodists were again occupying the Unitarian house. A transient preacher of this faith coming to town, Brother Elliott was asked to announce him to preach on the next Sunday. This he refused to do, nor would he tell his congregation why no Methodist service would be held on that day. Methodism again sought shelter in a hall. In 1858 W. Trewin labored here; '59 and '60, A. C. Godfrey. During this pastorate Liberty Hall, located over the town school-room, was purchased and for a short time occupied by the society.

souls saved and personal influence exercised that have lived through all the clouds that later closed around him. If you wish to find people of character that believe John Morse to have been foully slandered, go to Houlton, where he was known so thoroughly. From '78-'80 Loren L. Hanscom served this charge. Much sorrow came to the society in the death of Sister Hanscom during this pastorate. From '81-'83 Albert A. Lewis made proof of his call to preach by many probationers added and the church thoroughly renovated within; '84 and '85, B. C. Wentworth wrought faithfully and successfully. Many were added to the membership. The need of a new church edifice was much felt and plans looking thereto were under consideration when he was removed. As presiding elder of Bangor District, East Maine Conference, Houlton extends a hearty welcome to him as he visits her, and often the wish is expressed that he may be her next pastor. In '86 and '87 Henry W. Williams came, saw and conquered many hearts in friendship; '88 and '89, Comfort L. Haskell. His stalwart form and positive life are in the memory of the church not soon to be effaced. Many hearts were saddened by his sudden death in 1888.

In 1890 the present pastor, Herbert E. Frohook, came to the charge at the request of the people and by the Bishop's appointment. As for some years, Hodgdon and Lannells divided the Sunday mornings; afternoons and evenings being devoted to Houlton. From the beginning the people had a mind to work — \$300 was expended in putting the parsonage in repair; an Epworth League was organized, May 22, with 18 members; congregations increased; a new organ was purchased; during the winter a revival began which doubled the membership of the church, and the necessity of building became absolute. The church lot on Military Street was 5 x 10 rods. Between it and School Street was a lot of the same size, known as the Heywood lot, having on it a large two-story house, sacred to memory as the home of the Heywood sisters, now in heaven. In this house class-meetings had been held for years, and the two elect ladies had intended it to become the property of the church, but failed to take the legal steps to that end. Early in 1891 this property was purchased by the trustees as the first step toward a new church. The united lots occupy the corner of Military and School Streets. Opposite on Military Street is the new Unitarian church. Opposite on School Street is the new and costly public school building, its large lawn in front exposing the entire School Street part of the church front to view. A sketch was prepared by the pastor showing the needed rooms and utilizing the old building as vestries. This sketch was put into the hands of Mr. John Chadwick, a local architect, from



Rev. H. E. Frohook.

THE Rev. Herbert E. Frohook was born in Rockport, Maine, March 1, 1857. His parents, William H. and Bethiah F. Frohook, both trace descent from the Puritan settlers of Massachusetts, and both are Methodists, as were their parents before them. The son was educated as a teacher, which calling he followed for eight years. Converted at the age of twenty-six, he became a member of the Methodist Episcopal Church in Belfast, Me., and early responded to the call of the church and of God to preach the Gospel. His local preacher's license bears date of May 21, 1883. He was ordained deacon in 1886 by Bishop Fowler.

May 27, 1883, he preached his first sermon as pastor of Alexander, Cooper, Crawford and No. 14 Circuit, Washington County, Me. The next spring he became a probationer in the Conference and received an appointment to Penobscot charge, preaching 228 sermons and traveling over 3,000 miles by team that year in his regular work. In 1885 he was sent, as a forlorn hope, to Millbridge and Cherryfield, the purpose being to recover Millbridge to the work. Though finding

little of encouragement and nothing of church property in this town, not even a place to preach but twice until September, God owned his persistency and his noble wife's helpfulness, and in February, 1886, they were able to dedicate a beautiful church, valued at \$3,000, free of debt, amid a rejoicing people.

Remaining here another year, Mr. Frohock was then appointed to Bar Harbor. This summer resort was then enjoying a "boom." A crowded house and the necessity of making extensive and costly repairs inclined the trustees to build an entirely new edifice. The wealth of young business men in that body, apparently prosperous, was consecrated to the completion of the enterprise. Plans were accepted in 1888, and work begun. Nearly \$1,000 was expended upon the parsonage, in moving, putting in foundation and repairing. In the midst of the church building the financial crash came. Real estate dropped one hundred per cent. — and could not find a market. Rich men became poor, and the completion of the church found the society in debt (including \$2,500 on parsonage — an old debt) \$10,000. (The building cost \$16,500.) Throughout the summer the pastor had filled his pulpit twice each Sunday, acted as overseer of the building work for the trustees, and as financial agent. The dedication took place in August, leaving \$6,500 unprovided for, which sum must be pledged to hold \$3,500 in pledges conditionally secured. While in Boston soliciting for the church, Mr. Frohock was taken ill and returned to his home, where he was confined for many months. In February, given up as incurable by his physicians, he resigned the charge and went to his Searsport home. Here he obtained physical help and was restored to perfect health.

Warned by the physicians not to return to the same conditions that caused his sickness, he accepted an appointment to Houlton, Me., where he is closing his fourth year with signal success. On all his charges souls have been continually given him as fruit of his ministry, the membership has been increased, and the benevolences have advanced.

The Conferences.

New England Conference.

Boston District.

Boston, Winthrop St. — Rev. Charles L. Goodell closed his five years' pastorate last Sunday. Notwithstanding the storm, a large audience gathered to hear the sermon in the evening. From the text Isaiah 3: 10: "Say, ye to the righteous that it shall be well with him," he preached an earnest and telling sermon. During the pastorate 452 have been received into the church. The benevolences have been large, the spiritual interests constant and genuine, and every department of the church flourishing. Mr. Goodell leaves with the heartiest good-will of all his people attending him.

Auburndale. — A thank-offering service was held at this church, April 1, Mrs. Dr. G. M. Steele presiding and making a brief address, followed by Miss Louise Manning Hodgkins, and the sum of \$112 was promptly raised for the W. F. M. S.

Mary A. Greene, LL. B., a member of the Boston Bar, on Saturdays, March 31-May 5 inclusive, is to deliver a course of lectures at Lowell on "Business Law for Women." The following are the topics to be treated: "Contracts;" "The Law of the Domestic Relations;" "Making and Endorsing of Notes and Checks;" "Sales and Mortgages of Personal Property;" "Deeds, Mortgages and Leases of Real Estate;" "Probate Law, Wills, Administration of Estates."

Dedham. — The year under the present pastor, Rev. L. P. Cushman, D. D., closes very successfully. The current expenses are all met, the benevolences have increased nearly fifty per cent., and all the work of the church is in excellent condition.

South Framingham. — The town has voted to pay the trustees of the church the judgment secured for damages by the widening of Irving Square, where the church property is located. The whole payment will amount to something more than \$5,000.

Oxford. — The golden wedding of Mr. and Mrs. Daniel Rich, members of the Methodist Church for more than fifty years, was happily celebrated, March 31. Children, grandchildren and great-grandchildren, to the number of 42, were present. Many friends also called upon the aged couple and tendered congratulations. Fifty gold dollars made the substantial gift presented by affectionate relatives and associates. The pastor, Rev. E. H. Tunnicliffe, offered a tender prayer upon the occasion.

North Boston District.

Waltham. — Rev. E. P. Herrick, the retiring pastor of the First Methodist Church, was presented last week with a handsome silver service by the members of the Ladies' Aid Society connected with the church. The presentation was made by Mrs. Frank Bowers, and Mr. Herrick responded in an appropriate manner.

Weston. — This has been a most eventful year to this old, historic church. On March 23 the society celebrated its 100th anniversary. Bishop R. B. Foster was the speaker of the occasion. His words were of intense interest, delivered in his own characteristic style, and full of earnestness and fire. Rev. L. P. Frost gave the historical sketch, which abounded in interesting reminiscences, and was delivered in a quaint and rather humorous style. It was well appreciated by the large audience which crowded the house to its utmost capacity. Deacon Farver, of the Congregational Church of Lincoln, gave a few interesting reminiscences and expressed fraternal greetings. Dr. J. W. Lindsey, whose father was pastor of this church in 1828, presided. Rev. H. H. Paine, of Emmanuel-El Church, Waltham, offered prayer. The neighboring pastors were present and assisted in the service. This being the mother church of the Asbury Temple society, with whom the New England Conference holds its present session, many of the Waltham people were present and joined in celebrating the occasion. Among them were the chorus choir and male quartet, which were an attractive feature of the service.

During the year, notwithstanding the unusually hard times, the church edifice has been com-

pletely remodeled. For this purpose the society have raised and paid over \$1,100. Three hundred dollars in addition have been bequeathed to the society, and the other collections, including benevolences, are nearly, if not quite, equal to that of last year. There have been frequent conversations, and the membership of the church has been increased one-third. Rev. C. C. Whidden closes a very enjoyable pastorate of two years with this society, and a large petition from the people solicits his return another year.

Leominster. — Current expenses all secured; benevolent apportionments all met; high water mark reached on benevolences, and a large part of current expenses pledged for next year, is the cheering report from this charge. In addition to the 72 probationers received in March, 12 were received April 8, with more to follow. Rev. C. H. Talmage, pastor.

Lynn District.

Wakefield. — Sunday, March 25, and Sunday, April 1, were great days in the history of this church. On the former date the pastor, Rev. A. H. Herrick, had the privilege publicly to receive about 100 persons on probation (mostly adults), fruits of the recent revival in connection with the labors of Rev. J. H. Weber. On April 1, 22 were baptized, a large number were received into full membership by letter, and a very large number, probably unprecedented in the history of the church, partook of the communion. Two new classes have been formed, and the prayer-meetings and class-meetings are largely attended and very spiritual.

St. Paul's, Lynn. — An elegant \$60 set of Century Dictionary, in best binding, quietly found its way into the parsonage recently, as a testimonial of good-will to the retiring pastor, Rev. L. W. Staples. Mrs. Staples also received an elegant silver tea-service from the Ladies' Social Circle. A most delightful pastorate is drawing to a close, and almost universal regret is expressed. At the close of the morning service Sunday, April 8, Mr. Staples read the following report of the four years' work: Over 500 at the altar seeking pardon of sin; 238 received on probation, of whom 55 remain probationers; 247 received into the church in full (89 by letter, and 158 from probation); 160 baptized. The counted average of the whole four years shows a growth, in the Sunday morning preaching service, of 59 per cent.; in the Sunday evening service a growth of 96 per cent.; in the Friday evening prayer-meeting a growth of 122 per cent.; and in the Sunday-school a growth of 37 per cent., the last quarter having 450 in average attendance. All departments of church work are in excellent condition for continuous advancement.

Everett. — During the year there have been added to the membership of this charge 28 by letter and 10 from probation. At the last communion 53 were received on probation, making 73 received on probation throughout the year. The religious condition was never better than at present. Conversations occurred throughout the year, and the recent revival under Rev. W. A. Dunnett netted excellent results. Rev. C. W. Blackett, pastor.

Winthrop. — Rev. W. C. Townsend, in leaving this charge at the close of a three years' pastorate, has the hearty good-will and love of the people. The years have been successful ones in the church work; 71 persons have been taken into full membership, and 60 now remain on the roll of probationers. The Sunday-school has an average attendance of 140 — a gain of nearly 100 per cent. Over \$2,000 has been expended in repairs. Financially the conditions are cheering. The benevolent collections have largely increased.

Springfield District.

Chicopee Falls. — The cry of this thrifty church is, "More room." Forty-seven have joined this year in full membership. Every absent member has been corresponded with, and his religious needs looked after. This year's expenses have been paid, and about \$500 paid on the old indebtedness. J. C. Ambrose, of Chicopee, recently delivered a fine lecture on "The Sham Family." The pastor, Rev. N. H. Fiske, has been unanimously invited to return for the third year. He is doing a valuable work.

West Warren. — Rev. Putnam Webber is closing a most successful five years' pastorate. During his term of service he has received 97 on probation, 45 from probation, and 15 by letter, leaving 35 probationers yet to be received. The congregations have grown steadily and are more than doubled and the efficiency of the meetings quadrupled. April 1 was the largest communion in the history of the church. In the evening an enthusiastic no-license meeting was held, after which the Epworth League had a very large meeting, more than sixty taking part, and one came forward for prayers. Five years ago there was no class-meeting. Now the class-meeting attendance is about 60. Mr. Webber has done a great work for this church.

Westfield. — On Wednesday evening, April 4, a large company of friends assembled in the parlors and vestry of the church to pay their respects to the retiring pastor, Rev. Frederick Woods, and his wife. Many from other churches were present, including the two Congregational pastors, the Episcopal and the Universalist ministers. A delegation from Trinity Church, Springfield, with Dr. and Mrs. Tuckley, also added to the pleasure of the occasion. Tea was served by the ladies at 6 o'clock. Prof. A. C. Longdon, of the Normal School, with Master Robert Hildreth on one side bearing a basket of beautiful roses which he presented to Mrs. Woods from the children, and with Miss Alice Brown on the other bearing a silver tray containing a hundred dollars in gold, presented the latter gift to the pastor in a speech full of tenderness and words of high regard. Rev. L. H. Blake, of the Second Congregational Church, gave expression to the brotherly love which had always existed between himself and the pastor, and presented him with an envelope containing a gift from members of his church who were also members of Mr. Woods' Friday evening Bible class. The only shadow on the scene was the grief of the hard parting between the pastor and his numerous and great-hearted friends.

St. Luke's. — Rev. L. H. Dorchester closes a five years' pastorate, which has been marked with signal success from the beginning. He has developed a strong church where, six years ago, Methodists were being quickly swallowed up by churches of other denominations. On Friday evening, April 6, the church gave Rev. and Mrs. Dorchester a farewell reception, such as would cheer the heart of any itinerant. But another just such cordial gathering will assemble to greet and welcome his fortunate successor. The growth of this church, as shown in a recent note, has been phenomenal.

Asbury. — Rev. C. A. Littlefield also closes a five years' pastorate, during which the church has made substantial progress in all lines. The increase in membership has been no more than commensurate with the addition and improve-

ment to church building and the construction of a new and beautiful parsonage, the aggregate cost of both being about \$18,000, all of which is paid for. At the last meeting of the official board the pastor was presented by them with a handsome gold watch, having on the inside case this inscription: "Presented by the Official Board of Asbury First M. E. Church to Rev. C. A. Littlefield as a token of love and esteem. Springfield, March 31, 1894." On Friday evening last Mr. and Mrs. Littlefield kept open house, when the people of the church and community came in large numbers to say a kind word of good-by. On last communion Sunday 2 were received on probation, 14 baptized, and 19 received from probation.

Note. — Your correspondent, as he lays down his pen, cannot avoid indulging in a word on the five years' pastorate. Perhaps there is no place in our church where the new law has been more generally quickly and successfully tested than in this city. We have five churches, and already four of them have had the benefit of a full five years' pastorate — Trinity, Grace, Asbury and St. Luke's, served by Revs. McMullen, Heath, Littlefield, and Dorchester. The pastores of Bros. Newhall and Knight might have been five years but for their removal, one to the principalship of Wesleyan Academy, and the other to study abroad. But what of Methodism in this city during the past five years? Five years ago our total membership was 1,404; now 1,577 — making a net increase of 473. The total of salaries paid them, including parsonages, \$7,410; now \$10,120 — a net increase of \$2,710. Five years ago our benevolence aggregated \$3,368; this year \$4,949 — an increase of \$1,581. During this time, also, our church property has been increased in actual money outlay by improvements amounting to about \$26,500. Our Methodism is now better distributed geographically, numerically, financially, intellectually and socially; it is a unit in action, progressive in spirit, and enthusiastic in the present work and future promise of its young people. It may be significant to add that the aggregate membership of the three churches on this district whose five years' pastorates will close with this conference, namely, West Warren, St. Luke's and Asbury, has noted an increase of 392 members. These facts may be pondered with respect to the wisdom of the "five-year" plan; yes, more, with respect to the removal of the time limit altogether.

Street Church, Newport, by the pastor, Rev. H. B. Cady, taking the form of a war-song concert. A large number of local singers took part in the musical program and brief addresses were made by several members of the G. A. R. of Providence and Newport, among them being Comrade Sullivan, of Newport, who was a member of the crew of the gunboat "Housatonic" which was sunk by the Confederates.

Rev. A. J. Church, D. D., formerly pastor of the Hope Street Church, and the last two years pastor of our church at Vera Cruz, Central America, was present at the services at Haven Church recently, and spoke of his work in his present pastorate. When Dr. Church was stationed at Hope Street, upwards of twenty years ago, he had a number of attendants from East Providence, and it was deemed advisable to form a class here. The first meeting, with Dr. Church as leader, took place at the residence of Charles H. Baker. There were seventeen present, very few of whom are now residents of the town. From this humble beginning originated the present prosperous Haven Church, now under the efficient pastorate of Rev. L. G. Horton.

At the present session of the General Assembly of Rhode Island the church at Phenix was granted an amended charter. The old one was in the corporate name of the "Warwick Methodist Episcopal Church" etc. It was a private corporation, and was quite out of date and out of harmony with modern times and ideas. It was quite a difficult matter to get this through harmoniously, and yet the pastor, Rev. J. S. Wadsworth, assisted by the committee, composed of Messrs. S. R. Nickols, John Pearce and John Aspinwall, succeeded admirably in this very commendable undertaking. The entire property of the church is now held in accordance with the provisions of the Discipline. Mr. Wadsworth is closing a very pleasant and successful pastorate, under which many have

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The third and last of a series of entertainments was given a short time since in the

sought the Lord and been received into the church. The relation existing between the pastor and people is very delightful.

Hull. — Sunday, April 1, was a day of unusual profit and spiritual blessedness to this church. The pastor, Rev. F. J. Follansbee, baptized 6 candidates by immersion and received 4 on probation. X. X. X.

Vermont Conference.

St. Albans District.

Morrisville. — Mrs. M. P. Bell, who, since October, has been in the Florence Mission, New York city, as assistant matron, goes to Burlington to assume the superintendency of the Home for Friendless Women. A. A. Niles, of Morrisville, is engaged to deliver the Memorial address at Huntingdon.

Waterbury. — A very pretty piano has been placed in the church by the Ladies' Aid Society.

St. Albans. — Easter Sabbath was a memorable day. A large congregation filled the church in the morning. The decorations were tasteful, and the singing by the full chorus choir was exceptionally fine. The pastor spoke from the words, "This Jesus hath God raised up," dwelling on the proof, power, and promise of the resurrection. The Sunday-school numbered 223, being the largest for years. In the evening the church was filled to overflowing, necessitating the bringing in of extra seats. A program of rare excellence was rendered by the Sunday-school, assisted by the full choir. A generous collection was taken for missions. At the morning service 3 were baptized and 4 received into full membership. Mr. Baker, son-in-law of Rev. G. W. H. Clark, died suddenly, Friday night, March 30. The W. F. M. S. here and at several other places have duly celebrated their silver anniversary.

Elmira. — Rev. J. H. Wills disabled his horse while attempting to reach East Elmira to attend a funeral. He has since reached his appointments on foot.

Milton. — At the meeting of the school directors, Rev. W. C. Robinson was chosen to act as school superintendent for the ensuing year.

Johnson. — Rev. G. L. Story, of Bakersfield, preached at the last quarterly meeting held here.

Sheldon. — Mr. Stanley, of South Franklin, preached at Bakersfield while Mr. Story served Sheldon for our sick Brother Thatcher.

Richford. — Rev. W. R. Puffer led the meeting at the Y. M. C. A. last Sabbath afternoon. D.

Maine Conference.

Lewiston District.

Berlin, N. H. — The Ladies' Aid Society has added \$150 to the funds of the church instead of \$500, as the recent item in the HERALD reported. This is a good showing, since the society has been organized only five months and consists of twelve members.

Mechanic Falls. — Sixteen persons have been converted during the last quarter. Five have been baptized and 7 received on probation. The Epworth League continues to increase in numbers and interest. The Tuesday evening prayer-meeting has been placed in care of the League, with good results. All the departments are organized and active. The pastor, Rev. G. C. Andrews, is happy in the prosperity of the church and in the loving favor of his people. His return is unanimously desired.

Oxford and Welchville. — The wife of the pastor, Rev. C. Purinton, has been very sick. During his two years' residence at Oxford, Mr. Purinton and his wife have greatly endeared themselves to the people. His return is desired. Easter was celebrated by a sermon from the presiding elder in the morning and an interesting concert in the evening.

Turner and Buckfield. — This charge has shown commendable courage during the depression of business. Plans have been formed for another year, looking to a rearrangement. Buckfield will probably become a station, receiving its ministerial supply from the wonderful new town, Rumford Falls. Turner, bereft of its companion town of Buckfield, will solace itself by a new alliance with North Auburn. It is believed that this arrangement will be for the good of all concerned.

Brunswick. — Rev. W. B. Dukeshire has received an earnest invitation to leave Brunswick. The parties inviting him to leave are non-residents. Residents of Brunswick, church members and others, have created a strong centripetal force, which has completely neutralized and overcome any centrifugal tendency which may have been felt. Thus far during Mr. Dukeshire's pastorate, over \$1,000 have been raised and expended in repairing the church. Nine have recently been added to the membership.

Bridgton. — A gracious revival is in progress. Twelve have already sought the Lord, and the work still deepens. Rev. E. S. Stackpole is assisting the pastor with great acceptance.

JUNIOR.

Portland District.

Saco. — The Epworth League is wide awake. At a late business meeting the following was reported: 40 families have received material aid during the month of March; 170 tracts and books and 3,200 pages of other literature were distributed; and 243 calls were made. The League held a temperance meeting, when one hundred names to the triple pledge were secured. The League will also "lend a hand" in securing \$30 for the support of a native preacher. Two have been received in full and 20 on probation during the month, and 3 were baptized April 1. Of the probationers 6 were from the League and 7 from the Junior League.

Berwick. — Reports of quarterly conference show volumes in library 66; received on probation 50, in full 50, baptized 52, recommended to church 25 more; and a new class formed at Beaver Dam. For the three years the pastor received in full 112, on probation 147. There is an increase in periodicals, and a new furnace has been put in costing \$125. This record speaks.

The South Berwick church is moving on the right line of progress. Twenty-four have professed faith in Christ. The Leagues have specially felt the transforming power. From the Junior League of forty-two about one-half have been converted. Out of twenty-one at the meeting April 1, sixteen gave intelligent Christian testimony. The pastor has recently received on probation 17, in full 3, by certificate 6, and bap-

tized 6. One new class has been formed. This has been one of the best years for South Berwick.

Biddeford Pool. — This small but faithful society has had a year of prosperity. Several have been converted. The King's Daughters have broken through the bounds of all by-laws and become the society of general improvement and usefulness. Several hundred dollars have been expended on the church property, and the workers are devoted, hopeful and enthusiastic. The pastor, Rev. W. H. H. McAllister, though living at Old Orchard and working the charge at arm's length, has rendered very effective service.

Westbrook. — The parsonage at Westbrook is open again, and the people were there to give the pastor and wife, Rev. and Mrs. A. W. Pottle, a "welcome home" from across the continent. The writer had the privilege of a few hours in this parsonage, and received a valuable part of the California trip without its cost and trouble. This vigorous and enterprising church has had a good year. The financial blow has struck them rather hard, but they will march through manfully without staggering.

The illness of Rev. Dr. D. B. Randall has been a test to his endurance, but his strong resolve and vital power have kept him up remarkably. His mental activity stops not for earthly limitations. The benediction of heaven rests upon this veteran couple and their faithful daughter.

Rev. Alpha Turner has had the vigor of earlier years to tide him over infirmities, and somewhat improved in health, he has been on deck this winter. When the storms are tempestuous, he takes an extra turn of the line around the belaying pin, takes in the topsails, and either makes a harbor or gives the ship plenty of sea room to ride out the storm.

Rev. Jesse Stone holds his way remarkably well, though his strength is gradually failing.

We have seen Rev. A. Cool in his home in Ford, evidently enjoying its comforts. Other veterans and preachers are in usual health.

Mrs. Martha P. Mitchell, wife of Rev. H. B. Mitchell, for a long time an invalid, passed to the heavenly home, April 2. P.

East Maine Conference.

Rockland District.

North Waldoboro. — Report says that the church edifice at this place is to be remodeled. Plans are secured and work will commence soon. The remodeled edifice will be free-pewed. A series of meetings is in progress on the "West Side," conducted by the pastor.

Damariscotta. — At this church, March 20, an enthusiastic temperance meeting was held in honor of the birthday of Hon. Neal Dow. Singing by a union choir, recitations by the little folks, readings and speeches, made a very entertaining program. Easter day was observed as Missionary day with an excellent concert in the evening by the Sunday-school. Collection, \$11. The pastor, Rev. C. L. Banghart, preached at Wiscasset, April 1.

The Vandals Leader, of Vandalia, Ill., of March 16, brings us a clean, clear and convincing sermon by our friend and former Conference associate, Rev. C. B. Besse, D. D., on the text, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." With the sermon is printed a very good wood-cut of Dr. Besse. He has changed in appearance since we saw him last. He is having good success in Vandalia.

Friendship. — Rev. W. H. Powlesland is hard at work in this place. Everything is "going well." New voices are heard in the social meetings. The pastor's wife has been on the sick-list with a very severe attack of la grippe. Easter day was observed by a missionary sermon by the pastor in the morning and a fine concert in the evening by the Sunday-school. A collection of \$10 was taken for missions at the close of the concert. Good congregations attended both services, notwithstanding the heavy storm.

Pittston and Whitefield. — The pastor writes: "Meetings are held in the cottages. Considerable interest is manifested. Some have risen for prayers. An Easter concert resulted in raising every claim in full." Mr. Palmer is greatly encouraged in his work by the helpfulness of his people.

Orff's Corner. — Twenty persons are reported as the result of recent protracted meetings. Services are still in progress. Rev. A. E. Russell, pastor.

Waldoboro. — Sunday, April 1, 13 persons were received into the church.

Rockland. — Rev. C. W. Bradlee has distributed a neat folder among the people of the city. It contains special subjects for each Sunday morning and evening in April, with order of evening services and some apt "reminders for the last month of Conference year." Large congregations attend the evening services. A successful "mission sale" was recently given by the pastor's Bible class. The W. F. M. S. celebrated its "silver anniversary" in a fine manner. "The Ladies' Circle are giving us something nice (superior and entertainment) every two weeks. The Literary department of the League has held some creditable sessions, and the Mercy and Help department has abounded in good works this winter. The Epworth League anniversary was held awhile ago (Sunday night), with President F. S. Mills presiding and address by the pastor. Bro. A. D. Pottle, (one of the most aged and faithful members and officials) is to be buried from the church Tuesday afternoon, April 3. Our Sunday-school superintendent, D. A. Packard, has inaugurated the graded system in the school, with necessary printed matter, etc. We had a fine Easter missionary concert, with good collection."

Thomaston. — The local paper of April 5 contains the following item concerning this church and its pastor, Rev. A. W. C. Anderson: "At a regular monthly meeting of the official board of the M. E. Church, last Monday evening, the master of the coming year's pastorate was considered, and the members of the board were unanimous and enthusiastic in their desire for the return of Mr. Anderson, the present pastor, for another year. They all also individually reported a remarkable unanimity among the members of the church and society in the same desire, and that such a strong attachment was manifested throughout the whole Methodist congregation for Mr. and Mrs. Anderson that it would be regarded as a real misfortune to discontinue the present pastoral relation. And it was concluded that, notwithstanding many unfavorable circumstances and some adverse influences which had embarrassed him in his first year's work in Thomaston, he had so plainly demonstrated his success in the increase of his congregation and in winning the hearts of the people, that much

and increasing good could but be confidently predicted of his future pastorate here."

Some people have their own way of doing things, and we might as well give in at once and be done with it. I take it for granted that all the ministers have had to do with some folks who, in spite of all pleading, of every remonstrance, would do as they pleased. We see so much of this that our faith in the Bible account of the fall of Adam becomes stronger with every passing year. And this, too, in spite of the advice of a Chief Justice of the Supreme Court, that "no one ought to believe it." Frequently this desire to have things their own way is manifested in such a manner that it becomes a virtue, and therefore worthy of imitation. The Psalmist says, "No good thing will He withhold from them that walk uprightly," and no doubt among these "good things" we have the right to include birthday parties. I am sure others thought so; for on a recent Tuesday evening the members and others, without any warning, took possession of our home while we were at prayer-meeting. The occasion was the thirty-seventh birthday of the pastor's wife. The evening was spent in social chat and music, with refreshments, but before they left they presented Mrs. Anderson with a fine black serge dress with trimmings and means to have it made to order. The handsome present was given in a neat speech in rhyme, by Mrs. Matilda Vose, daughter of Rev. E. A. Helmershausen, and all entered into the joy of the occasion with peculiar zest. The whole affair was a genuine surprise. The pastor was greatly and agreeably surprised on his birthday the week before by the Epworth League presenting to him, at the close of a social gathering in the vestry of the church, a beautiful "lounging jacket." Major J. H. H. Hewett made the presentation speech. These expressions of good-will have greatly encouraged us, especially as they came at a time of suffering from a malignant attack of biliousness. There is something connected with these surprise parties that is anything but pleasant to us. We always feel like the little boy who witnessed the marriage of his aunt, and, on being asked why he did not congratulate the newly-married couple, replied, "I didn't know what to say."

AMOS.

Bangor District.

Houlton. — Despite hard times and church building, the Houlton church gave \$157.50 for missions March 25. They will make it \$175 easily. Last year this church gave \$137 in all. The Woman's Foreign Missionary Society gave \$14 last year; this year \$50 or more. Three requested prayers in the League prayer-meeting, March 25. Rev. H. E. Frohock, pastor.

Bucksport District.

South West Harbor. — Sunday, April 1, was a blessed day with this church. One was received on probation and 2 by letter, 11 were baptized, and there were two seekers in the evening. Seventeen have been added to the church as a part of the result of the recent revival. It is expected that the Congregational and Baptist churches will each be equally strengthened. Rev. J. H. Thompson of New England Conference has been supplying this charge.

Robbinsinston. — The labors of Rev. B. W. Russell have not by any means been fruitless on this part of his large charge. Throughout the year good congregations have greeted him, and increasing interest has been manifest in all departments of church work. Four have been converted and 4 received in full membership during the last quarter. The presiding elder baptized 5 at the last quarterly meeting. The year closes well.

Calaus, First Church. — The year now closing has been one of marked prosperity in all departments of church work. Souls have been converted, believers quickened and led out into a deeper and richer experience in the things of God. As a natural result, the finances are carefully looked after, and all claims met in full. The trustees' report showed that \$225 had been expended in repairs on church property. By a unanimous request of the quarterly conference the pastor is invited back for the fifth year.

East Machias. — Rev. E. A. Glidden is closing his second year with this people in the midst of prosperity, notwithstanding the "hard times." With hard and faithful labor on the part of pastor and people, the Lord's work in prospering. Two have recently been baptized and received on probation, and two received in full membership. The Epworth League is doing a good work among the young people of this place, and a bright future is before this chapter.

Machias. — Rev. T. J. Wright is in labor abundant; preaching twice each Sabbath to large congregations. Five have been baptized, and \$50 worth of books have been added to the Sunday-school library. Through the efforts of the League, \$100 has recently been raised towards paying for the new furnaces put in last fall. The pastor is loud in his praises of his Epworth League, and is sure he has one of the best charges in the Conference. H. W. N.

Well Worth While.

To conquer your wife is a very small matter. It is only a question of putting the accent on the second syllable — concour.

You see this is a very good way to overcome her desire for a Secretary Book-Cabinet. She has long wanted one, and this month sees such a wholesale reduction in price that she is at last convinced and determined. Why not gratify her by placing the accent on the second syllable?

Here is one of the most popular mark-down patterns. It has the square inclosed Cabinet top, with spindle sides and full-bowed front. The back is double-mirrored. The top is inclosed by a brass gallery. Inside the curved glass door there are 4 shelves. Over the desk are 2 small shelves for ornaments.

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The Family.**TRUST.**

Carrie Doane Martin.

I am content if Thou but lead the way,
Whether it ends in life and health,
Or slow decay;
All ways to Thee are bright,
To me are dark as night;
Choose Thou the way!

Only I beg to feel, Saviour divine,
The pressure of Thy hand so warm and
strong
Fast holding mine;
And hearing oft Thy voice,
I ever can rejoice,
A child of Thine.

Lynn, Mass.

Thoughts for the Thoughtful.

Thrice blessed Spring! Thou bearest gifts divine.
Sunshine and song and fragrance, all are thine.
Nor unto earth alone:
Thou hast a blessing for the human heart,
Balm for its wounds, and healing for its smart;
Telling of winter flown.
And bringing hope upon thy rainbow wing,
Type of eternal life — thrice blessed Spring!

— William H. Burleigh.

Let the Heavenly Jerusalem come into your mind when your heart fails and your hope flags. This life is but vestibules to the eternal temple. And every shiest and largest and utmost hope shall be brimmed with fulfillment there. Sang the ancient Psalmist: "But I will ho pe continually." Amid even the blackest night make that your song. — Wayland Hoyt, D. D.

It is sometimes only by the lesser that we can climb up to the greater; it is sometimes by touching only a little human love, that we can rise to the infinite love; sometimes only by making a little earthly sacrifice, that we get a glimpse of the eternal Heavenly Sacrifice. — Rev. R. F. Horton, M. A.

We may learn why it is the happiness of Christians is so imperfect: They have only partially denied themselves; are only partially resigned to the love and service of their Maker. Hence they are still in part devoted to the world, and fettered by it. Not till the last link is sundered, and their souls entirely absorbed in Christ, can they attain to perfect joy. Not till they are wholly dead, can they wholly live. — Roswell Dwight Hitchcock, LL. D.

Shoes of iron are promised only to those who are to have rugged roads, not to those whose path lies amid the flowers. There is a comforting suggestion here for all who find peculiar hardness in their lives. Peculiar favor is pledged to them. God will provide for the ruggedness of their way. They will have a divine blessing which would not be theirs but for the roughness and ruggedness. The Hebrew parallelism gives the same promise, without figure, in the remaining words of the same verse: "As thy days, so shall thy strength be." Be sure, if your path is rougher than mine, you will get more help than I will. There is a most delicate connection between earth's needs and heaven's grace. Days of struggle get more grace than calm, quiet days. When night comes stars shine out which never would have appeared had not the sun gone down. Sorrow draws comfort that never would have come in joy. For the rough roads there are iron shoes. — J. R. MILLER, D. D., in "Making the Most of Life."

There are days in our lives when our hearts seem filled.
With utter confusion and pain,
And into the darkness of heavy hearts
Comes naught but the fall of rain;
And the web of our lives stretches onward
In a tangled mass of threads;
And our God has forgotten and stoops not toward.
The sad and bowed-down heads
Of His children helplessly calling, calling.
Hush! did I say forgotten —
Does the Father ever forget?
The web of our lives shall stretch onward
In perfect beauty, while yet
Sweet Faith keeps her foot on the treadle,
And Hope lifts her beautiful eyes;
For God's finger smooths out the tangles,
And lo! aloft in the skies
Is the sun still cheerfully shining, shining.

— Thornbury.

Christ had His word of encouragement and strength to say to every soldier in His army and to every worker at His work. He made both Martha and Mary the servants of His will. It is not only His loftiest disciples at their loftiest tasks. It is all souls, all hands and feet that have duty to perform. They all belong to Him; not merely scholars in their studies, not merely missionaries in their martyrdoms, not merely saints in their closed closets, but every working man and woman everywhere, — they are all His. The spirit which proceeds from Him may pour through the whole mass and find out every particle, and give to each an impetus towards its own next higher stage of life, and so bear the whole along together towards the completion of each man and the completion of the whole business and social life, and politics, and education, and then, as the crown of them all, Religion. — Phillips Brooks.

Love is as irresistible as dynamite. No barriers can withstand its overcoming power. The cruellest enemy or the hardest

sinner must bow before it. I once heard of a woman who was like a wild beast in her brutal ferocity. No one, at the risk of their lives, dared approach her, unless they were armed with a revolver. But a Christian woman, who loved sinners, went into her cell, armed only with words and looks of love, and stooping over her as she crouched in a corner like a tiger ready to spring, kissed her forehead and said, "My dear sister." In a moment the fountains of that poor sinner's heart were unsealed, and she poured out floods of tears and sobs of penitent anguish. She was saved by the "law of love." I seem to get glimpses now and then of what life would be for all of us if we but knew and lived by this "law of love;" what infinite rest Godward, and what mighty power manward would be ours! — HANNAH WHITALL SMITH, in "Every Day Religion."

Comparatively few die with the satisfaction of seeing their work done. Many go while they are still preparing, — breaking ground, gathering materials, constructing introductory preliminaries. Some write the first chapter and lay down the pen. And, after all, what we or others conceive to be our great life's work, may be quite a secondary affair. Something incidental, done casually, rather than deliberately, will turn out to be the chief thing. The expectations that we are called on to meet, will never all be met. Some men's whole life must be consumed in piecing and patching and oiling. They are menders, and not makers. The results do not show. What they have done with their talents, no one knows but God. But it is enough that He knows. None of the busy triflers in Jerusalem knew the value of the life's work that was done, when the expiring Jesus of Nazareth cried, "It is finished!" — THEODORE E. SCHMAUK, in "Heart Broken."

THE FIVE TALENTS OF WOMAN.

THREE five talents of women, according to Mr. John Ruskin, are those which enable them to please people, to feed them in dainty ways, to clothe them, to keep them orderly, and to teach them. It is true that Mr. Ruskin, while an authority on painting and architecture, has no universally admitted right to lay down laws for mankind in general or womankind in particular; and one may decidedly differ from him without incurring penalty, unless it be his wrath or contempt. Nevertheless, it might be worth while to look a bit at these rather singularly expressed "five talents," and to repress the impatience which would turn from them hastily or scornfully as something quite humdrum and commonplace to deserve attention.

It is doubtless claiming too much to assert that these constitute a complete inventory of womanly duties. Probably Mr. Ruskin would not wish to be understood as so claiming. But that these five matters do include a very wide sweep of influence not to be despised by any, however loftily gifted in other directions, it needs but little penetration to perceive. Are not all womanly instincts on the side of these things?

Take the first of them — "to please people." Can any one doubt that it is a part of woman's mission to be an ornament to society, that she is not discharging her proper function in life unless she is somewhat ornamental as well as more coarsely useful? She is certainly conscious of this from the first budding of her maidenhood. It is wholly right and proper that she should wish to be an object of admiration and give pleasure to those who behold her. It is far from being a good sign when either maiden or matron becomes careless as to how she looks and needs not whether she be attractive or otherwise to those who meet her. We all feel that such a condition of mind betokens the absence of qualities we do not like to miss, and that the woman for lack of them is less valuable in the world and has lost something of her self-respect.

The feeding and clothing have always fallen to woman's share, and, it may be safely assumed, always will. How much depends on its being done well! What myriads of inebrates would never have become thus degraded had their poor stomachs had a decent chance at wholesome, well-cooked, fitly-chosen food. How large a part of health and happiness is spoiled by a ruined digestion springing from poor management in pantry and kitchen.

To keep men in order no satisfactory substitute for woman has ever been found. Vigilance committees may do as a temporary makeshift in wild border communities where men have herded in most unnatural bachelorhood; but the only permanent safety is in the importation of women and the setting up of peaceful homes. Then the riots calm down and the mobs move on. One defenceless woman, from the very fact of her being defenceless, does more than bayonets for the maintenance of order.

That woman has, as a matter of right and manifest fitness, absorbed pretty nearly all the teaching functions, needs no demonstra-

tion. In family and school at least she reigns supreme, and platform and pulpit have been in part wrested from men. The children gather round her knees, the young sit at her feet; over all ages and both sexes her sceptre of instruction stretches far and wide.

If she fully cultivates these five talents and becomes completely mistress of the domain they outline, it would hardly seem that she need sigh for more worlds to conquer. Yet if such worlds are given her because of faithfulness in subduing the former, who can wonder, who complain?

THE HYACINTH.

Without, the snow lies drifted on the hills,
Dark, lowering storm-clouds fill the air with gloom;
Within, the hyacinth with fragrance fills,
And heavenly beauty, all my lonely room.

Dear flower, of all the flowers I love thee best,
For ever yet while winter's icy breath
Prisons the streams and holds the grass and flowers

Wrapped in the cerements and the gloom of death,

Bursting thy grave clothes and the imprisoning mold,

In all thy fresh, new beauty thou art here,

The same dear, fragrant flower we knew of old,

Telling the miracle of spring is near.

Sweet flower, thou comfortest my sorrowing soul.

Thee, the great Source of Life remembereth,

And at the appointed time, as seasons roll,

Giveth thy power to burst the bonds of death.

Shall I not to this unforgetting care

Entrust those lonely graves, where, cold and low,

And far apart, under the wintry skies,

My darlings sleep, beneath the drifted snow ?

— HELEN E. STARRETT, in *Interior*.**THE ROMANCE OF PRAYER.**

Rev. R. H. Howard, Ph. D.

MANY years ago a burglary was attempted at an old-fashioned house in the southern part of England. The lady occupying this house, according to her custom, had retired to her room for the night. Presently, to her horror, she became aware of the fact that there was a man under her bed. What did she do? She did not faint; she did not scream; she did not even go to her door to unlock it, lest the burglar should suspect she was about to summon help and intercept her. With rare presence of mind and wonderful self-control she sat down, took her Bible, and opening it almost at random, lighted on the parable of the Prodigal Son. Kneeling, when the chapter was ended, she prayed aloud — not mechanically, but with unusual earnestness and fervor, beseeching safety for herself during the perils of the night, and casting herself, in supreme confidence, on the Divine protection. Then she prayed for others who might have been tempted into ill-doing; that they might be led from evil and brought into the fold of Christ; that to such might be vouchsafed the tender mercy and kindness promised to all who truly repent of their sins. Lastly, she prayed that, if He willed it, even tonight some such sinner might be saved from the wrath to come, might, like the Prodigal, be made to see that he had sinned, and so be welcomed back with the joy that awaits even one penitent. The lady then arose from her knees and went to bed. As noiselessly as possible the man got up, passed through the bed-room door, unlocking it with some difficulty, opened a window, and dropped into the garden.

Years passed; and this lady, while visiting a friend in the north of England, was asked, one day, to go and hear, in a certain Dissenting place of worship, a minister who was understood to be a "reformed" man. She consented. In the course of his sermon this minister related, exactly as they occurred, the foregoing surprising incidents. At the close of the service the lady referred to sought and obtained an introduction to the preacher, and asked him who had told him that story. After some hesitation he admitted that he was himself the burglar; but that the intrepid lady's earnest supplication and tender intercession in that crisis sank so deep into his heart that, then and there, he resolved not only to abandon his guilty design, but withal to forsake his wicked life altogether and seek the salvation of his soul. To that resolution, thus formed, he had steadfastly adhered, and to her was owing whatever good he had been able to do as a minister of the Gospel. The feelings of the preacher, on learning that the party he was then addressing was the very lady to whom he owed so much, may be "better imagined than described." Surely, the ways of Providence are often as wonderful as they are beneficent; while on the power of prayer hinges the majestic evolutions of His will.

The world of fiction, probably, scarcely

contains a more thrilling chapter than the following incident which, more than a quarter of a century ago, according to the *Christian at Work*, marked the life of Rev. Mr. Lee, Presbyterian minister of the village of Watertown, N. Y. It is certainly worthy of rehearsal in this connection.

Mr. Lee was sitting in his study about midnight, preparing a sermon, when, hearing a noise behind him, he at once became conscious of the presence of some one in the room. "What is the matter?" he exclaimed, and, turning around in his chair, he beheld the grim face of a burglar who was pointing a pistol at his breast. The ruffian had entered the house by a side window, supposing all the occupants were at that hour locked in slumber.

"Give me your watch and money, and make no noise, or I will fire," hissed the villain. "You may as well put down your weapon," calmly replied the minister. "I shall make no resistance, and you are at liberty to take all the valuables I possess." The burglar withdrew the menacing pistol, and Mr. Lee continued: "I will conduct you to the place where my most valuable treasures may be found." He opened the door and pointed to the cot where his two children were slumbering in the sweet sleep of innocence and peace. "These," said he, "are my choicest jewels; will you take them?"

He then proceeded to say that, as a minister of the Gospel, he had few earthly possessions, and all his means were devoted to but one object — the education of two motherless children. The burglar was deeply and visibly affected. Tears filled his eyes, and he expressed the utmost sorrow at the act he had been about to commit.

After a few remarks by Mr. Lee, the would-be criminal consented to kneel and join with the good pastor in prayer; and then, in that lonely house at the silent midnight hour, this offender poured forth his penitence and remorse, while the representative of the religion of peace and good-will, pointing him to Jesus, the sinner's Friend, bade him "go and sin no more."

Newton Lower Falls, Mass.

THIS GRACE, ALSO.

Mary E. Bamford.

"I HAVEN'T many friends left. And you haven't, either, I guess, Millicent. 'Most everybody we used to know is dead."

Old Mrs. Dunstan sat by her bright, sunny window. Outside the window she could see a garden full of blooming roses. Inside, the room was very comfortable. There were papers, and books, and a reading-glass to enlarge the print for the old lady's benefit. One could hear the hired girl at the stove in the next room, working. A savory odor of something appetizing found its way into the back parlor where Millicent sat with the old lady. There was comfort and sunshine everywhere. The canary sang with his whole energy.

Mrs. Dunstan was very feeble. She was troubled with rheumatism in her feet, and could walk but little, only shuffling around. As she spoke, she looked despondently at Millicent.

Millicent, who had run in for a call, did not give a direct answer. She smiled at the wrinkled old face. Mrs. Dunstan often talked as if Millicent and she were the same age. Millicent did not feel friendless at all, though, during the few past years, she had known sorrow, for some of her family had died. But she would not contradict Grandma Dunstan.

"I'm not happy, Millicent," went on old Mrs. Dunstan sadly, her eyes filling with tears. "The world of fiction, probably, scarcely

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at work. An accident like that might kill the old lady. She was not inclined to be as careful as possible, in her feebleness, Millicent knew. The girl had no doubt — knowing the son's good heart and his affection for his mother — that he had made the suggestion about avoiding the garret stairs kindly enough.

"None of the neighbors remember me any more," kept on Grandma Dunstan, sadly. "Nobody comes to see me but you. I'll soon be gone, Millicent."

And then the girl tried to cheer the old lady by speaking of those near and dear relatives of Mrs. Dunstan whom she would see in that better country, whenever she should go there.

After Millicent left the house, she looked back at the garden, full of bloom and perfume of the red, and white, and tea roses, and saw, at the sunny window beyond, the outline of Mrs. Dunstan.

"Poor old lady!" sighed the girl. "I wish she did know how to be happier! She has so many things to make her happy! Well cared for, kind folks around her, every need supplied, heaven only a step before her. She's a good Christian. Why can't she be more happy?"

And, as an answer, there came to Millicent's memory what another old lady, who had long known Mrs. Dunstan, once said of her: "She was always so. Such an unhappy disposition! I'm so thankful I was made different! I always was easy pleased. But so many folks think of their miseries instead of their mercies!"

Millicent smiled as she thought of this other old lady. To be sure, Mrs. Wyatt did not have the feeble health of Mrs. Dunstan. That made some difference. But even if Mrs. Wyatt had been sick, Millicent could not imagine that old lady as despondent as Mrs. Dunstan. Mrs. Wyatt was about the same age, and had gone through many bitter trials, yet she did not need cheering every time any one saw her. Her happy face spoke for itself.

"My Heavenly Father's so good to me!" she often said.

"Poor Mrs. Dunstan!" sighed Millicent again. "I'm sorry for her. I wish she could be happier."

And as Millicent turned the corner and lost sight of the beautiful rose-garden, she remembered that saying of John Wesley: "Many, indeed, think of being happy with God in heaven, but the being happy in God on earth never enters into their thoughts."

"The being happy in God on earth." Was she, Millicent, cultivating that habit? Then why, when she woke in the early gray that morning, and lay thinking, had she allowed herself to worry and fret over a letter that had not come — a letter that was very important to her, since it would contain some money? She had been waiting several days for the letter. She had worried, and then she had prayed to the Lord about it. She had told the Lord that she would intrust that letter to Him. She could do nothing about it. She would cast that care on Him, as in His Word He had bidden her do.

And yet, this very morning she had allowed herself with her first waking thoughts to take the worry back and make herself unhappy and anxious about the flour and the oil and the kindling and the coal that were all so nearly gone, and fresh supplies of which could not be bought in any way she could think of, unless the money came in that letter. Had she been "happy in God" this morning? Millicent knew she had not.

"I'm apt to worry," the girl confessed to herself.

Why, in the wakeful grayness of that morning had she not been thinking thankfully of the things she had through God's kindness — that she awoke well and strong; that she had a comfortable home; that no sickness rested on any of the family; that there was food for the day; that there was yet a little coal; that no great and crushing trouble oppressed her?

No, she had not had much thought for these things. A miserable letter had vexed her soul, and she had lost sight of God's mercies. Who was she that she should criticise Grandma Dunstan?

"Good afternoon," broke in a voice, and Millicent paused in her walk.

A young woman, a member of Millicent's church, was passing with two little children.

"Oh, good afternoon!" returned Millicent.

They walked along together, the woman talking about her family.

"Yes, my husband's well, and he's at work all the time," said the woman. "But these hard times he doesn't know, any day, when he may lose his job. Several of the

hands have been laid off from the shop now, and he doesn't know when it may be his turn. Our house isn't all paid for, either."

"It's a good thing he has had work all this time," suggested Millicent. "So many men have been out of work."

"Yes, I suppose so," admitted Mrs. Gillis. "It always seems to me I have about as hard a time as anybody, though! I was just saying today that we work, work, work from one year's end to the other, and still we don't make much. And sister, she's going to marry poor, like all the rest of us!"

Millicent laughed and said: "She's going to marry a good young man, though, I know. He is one of our most faithful church members, and he always works steadily and saves his money. Why, they are going to have their own little house to live in, when they're married!"

"Yes," nodded Mrs. Gillis; "but it's hard, being poor, after all."

The two parted at a street, and Millicent, still thinking about John Wesley's saying, walked on alone. She was not unsympathetic with the trials of the woman just parted from.

"But, after all," thought Millicent, "I wish she and I knew more what it is to 'rejoice in the Lord.' We are both Christians, and yet we walk along together, and talk about miseries instead of mercies."

They were both Christians! While millions of their brothers and sisters lived in heathen darkness, and never heard of Christ, these two persons believed that their sins were forgiven for His sake. These two persons believed themselves to be on the way to heaven, there to be happy forever with the Lord! Why were they not joyful in Him here?

"I am going to try," Millicent said, softly, to herself, as she entered her gate; "I am going to try. 'Casting all your care upon Him, for He careth for you.' 'Rejoice in the Lord always; and again I say rejoice.' 'The joy of the Lord is your strength.' What is that Jean Ingelow says? —

"It is a comely fashion to be glad,
Joy is the grace we say to God."

It may be, I suppose. The joy that is "in the Lord" is, anyway."

And again Millicent repeated John Wesley's words: "Many, indeed, think of being happy with God in heaven, but the being happy in God on earth never enters into their thoughts."

"It shall enter into mine," resolved Millicent, as she opened the front-door and passed into the home life again.

East Oakland, Cal.

GOOD INTENTIONS.

The wonderful things we have planned, Love,
The beautiful things we have done,
The fields we have tilled, the gifts we have
willed,

In the light of another year's sun,

When we think of it all we are baffled,

There's so much that never comes true,

Because, Love, instead of our doing,

We're always just meaning to do.

The friends we are wanting to help, Love,

They struggle alone and forlorn,

By trial and suffering vanquished,

Perchance by temptation o'erborne;

But the lift and the touch and the greeting

That well might have aided them through

The perilous strait of ill-fortune,

They miss; — we're but meaning to do.

We dream of a fountain of knowledge,

We loiter along on its brink,

And toy with the crystalline waters,

Forever just meaning to drink.

Night falls, and our tasks are unfinished,

Too late our lost chances we rue,

Dear Love, while our comrades were doing,

We only were meaning to do.

— MARGARET E. SANGSTER, in *Christian Intelligencer*.

About Women.

— Viscountess Aoki, the wife of the newly-appointed Japanese Minister to England, is a German woman of noble birth.

— A bi-monthly paper called *El Futat* ("The Young Woman") is published at Alexandria, Egypt. A Syrian lady, Miss Hind Noura, of Tripoli, is the editor, and all the contributors are women.

— Miss Willard's "Glimpses of Fifty Years" is to be translated into Japanese by Mr. M. S. Nakada of the *Jokoku Dashi* office, a distinguished *Littérateur*. Miss Willard's health is steadily improving. With Miss Anna Gordon, she expects to leave for home, June 1, and will attend the Montreal convention of temperance workers in July.

— Mrs. Annie S. Austin, who has just been elected mayor of Pleasanton, Kan., is six feet tall and weighs 240 pounds. Her husband voted against her, but she won by a narrow majority of twenty votes, and her first official act has been to discharge the entire police force, from the chief down, and replace them with new men, under instructions to strictly enforce the liquor law. She has demanded that the county attorney perform the functions of his office in

regard to the prohibition of liquor and gambling, and has enjoined the merchants from selling cigarettes to minors. Boys or girls under sixteen years of age found on the streets after 9 o'clock at night will be arrested. All restaurants and stores, drug stores alone excepted, must be closed at 10 P.M.

— Turkish women, having obtained permission to practice as physicians in their own country, are now beginning to study medicine at various European universities. Three young Turkish ladies, one a daughter of a Pasha, have recently arrived in France in order to go through a regular course of medical training at French universities.

— The University Settlement in this city has had an inspiring token of appreciation from an unexpected source. Some of the young ladies at Mr. Moody's school at Northfield sent it. Having heard of the work being done at the North End, they denoted themselves butter three days a week, and dessert for the same length of time, until they had in this way saved \$20, which they sent with their prayers to Miss Cooke. It seems as if an enterprise that can command such sacrifices at such a distance must find friends enough to make it a success.

Household Hints.

How to Clean Windows.

Simple as the operation may seem, there is a way to clean windows and a way not to clean them. The following suggestions may be of use to some, as they save both time and labor: Choose a time when the sun does not shine on the window, else it will be dry streaked, and no amount of rubbing can prevent it. Brush off all the dust inside and out; clean the woodwork around the glass first. Use for this warm water and ammonia; do not use soap. Wipe dry with cotton cloth. Do not use linen, as it leaves lint on the glass when dry. Polish with tissue or old newspaper. — *Worthington's*.

Broilers and Frying Pans.

A woman has just invented a broiler which will be approved by every housekeeper who knows anything of the art of broiling. This broiler, by a simple arrangement, can be dropped close to the coals. Any woman who has tried to broil a steak with a broiler at an angle of forty-five degrees, because the fire is only two or three inches deep in a twelve-inch grate, will appreciate this. It certainly must be economical, as the temptation is always to build a large fire that will enable one to broil a steak evenly instead of burning its edges. Another excellent thing that has been put upon the market is a frying pan with a lip on each side. A little girl stood watching the process of cooking in a chafing-dish. When the contents were being placed on the dish, she said, "I wonder why the man who made that chafing-dish did not put a lip on the side" — and we wondered too; "don't you see how hard it is to pour out now from that dish into a small bowl?" The little bright eyes had discovered the lack of perfection. — *The Outlook*.

To Make Good Coffee.

First there are, for four cups of coffee, two heaping tablespoonsfuls of Mocha and Java coffee in the bean. This is to be finely ground just before using. Then a quart — just a quart, mind — of boiling water is poured into a tin coffee-pot that is of a shining and immaculate cleanliness; for the slightest suspicion of the remains of yesterday's coffee will spoil the fresh concoction. The ground coffee is then mixed with one-third of an egg and four tablespoonsfuls of warm water to blend it. This is dumped into the coffee-pot with the boiling water, and, after the mixture has come to a boil, it is allowed to remain in a state of violent ebullition for six minutes — six minutes by the clock. Then it is pushed to the back of the stove, where the ebullition ceases and a tablespoonful of cold water is poured down the spout. It stands for ten minutes, actual time measurement, and is then poured into heated cups, a liquid clear as wine, with an aroma that calls up every charming picture of early morning comfort which our favorite novelists have pictured. Simple, isn't it? — *N. Y. Times*.

Little Folks.

MISSION OF THE PANSIES.

Lucy F. Bourne.

THE chilly winds that threatened the near approach of Winter were blowing over the brown earth, when stately Autumn, wearing her cap of nicely-frosted lace decked with the most beautiful sprays of many-colored leaves, came forth one day to look after her varied cares of the season.

"Here are my dear little Pansies," said she, "snugly stowed away in their bed; but unless I throw a warm coverlet over them and tuck them in, they will never survive the icy breath of that roguish Jack Frost, who will be sure to come around to see if I have left them unprotected, and give them a sly nip."

So she let fall a pretty white coverlet of light snow all over the dainty pansy bed, and she said: "Before I leave, I will hush

them soundly to sleep with a little slumber song." So she trilled, —

"Lullaby, Pansy — lullaby — by!

Go to your winter sleep;

Close your bright eye.

One Eye that stumbles not

Watcheth this sheltered spot.

Lullaby — by!

"Lullaby, Pansy — lullaby — by!

Wake with the breath of Spring,

Ope your glad eye.

One Eye, watching above,

Wake you to deeds of love.

Lullaby — by!"

"Hark! I hear a shrill voice in the mountain-top. Father Winter cannot be far away. I must hasten in my round of duty, for all must be prepared for his merciless cold breath when he approaches."

A little later on came Father Winter. He was rather rough in his way, and I am sure if the Pansies had not been sound asleep they would have been afraid of him, clad as he was in a great coat and cap of hoar-frost and a girdle of icicles around his waist. His breath, too, was icy cold, and his voice was like a shrill trumpet. But the Pansies heard it not; they slept on, on, on, till the breath of Spring began slowly to thaw the earth into life. The Pansies then began to feel a little delicious thrill of warmth through their roots, which were all that remained of them after the long sleep; and when the great sun looked down and warmed them, they began to hold a little conversation.

"I think," said one, "it is quite time we pushed above ground and put on our gay dresses, for winter is over and we all have some mission for the spring. I dreamed last night that every one of us was made for some good office, and I am impatient to find what mine is;" upon which she gave a strong push and broke the earth, and began to stretch herself, and, by the help of the sun, in a few days she had put on her gay yellow dress. Then followed Pansy Royal with her bright purple dress, and next came Pansy Bronze, and gentle Blue Eye, and others of the sisterhood, with rich dark velvet dresses, until it grew into the prettiest pansy bed that ever was seen.

Hark! a light step, a quick bound, and a little scream of delight, and little brown-eyed Christabel dropped on her knees before the beauties.

"Oh! you darling, darling Pansies! How did you get here so early? Now I shall have a bouquet for my birthday party, and every little girl can have two, I am sure."

The Pansies were conscious of being carefully removed, and felt glad and happy that their mission had commenced.

It was a gay little party that gathered that afternoon around the daintily spread table loaded with its variety of tempting refreshments, and gayer than all looked the little Pansies as they lifted their bright faces from out a delicate little basket placed in the centre of the table. A gold-colored Pansy nodded her head to a blue one, as she whispered: "What a fine mission this is — to show our gay colors and bright faces to the little ladies whose fine dresses and pretty faces are no prettier than ours!" This must have been a vain Pansy, for the little blue one remarked, by way of rebuke: "I should rather my mission would be to carry to them a thought of the loving Father's care who has called us forth from the dark earth to blossom for their pleasure."

"Well, now the supper over," said Christabel, "shall we divide the Pansies?"

"Oh! don't break up that pretty company," said a gentle-hearted little girl. "Let us send the basket as it is to poor Jennie Lane; they say she is now so feeble that she has but a few days to live."

"Agreed!" cried all.

"And with it," said Christabel, "I will send a plate of the most delicate cake and fruit we have left."

So the happy little girls scattered with loving "good-nights," and the Pansies found another mission. From a stand beside a little white-covered bed they looked upon the pale but smiling face of little Jennie. What pleasure they gave her all the next day in her weakness! Towards night Jennie said, in a whispered voice, —

"Mamma, the Pansies seem farther away. I cannot see them as well. Please place them in my hand."

And mamma did as she wished.

The white Pansies whispered to the others: "I think Jennie is very near to heaven. If we keep quiet in her hand, shall we not be taken too, when the angels come? We have wanted so much to see that fair land."

So Jennie passed on to her heavenly home, and the short lives of the little Pansies were also closing; but they had filled their humble places in the great world, and so found their mission.

Sandwich, Mass.

Editorial.**"YES" TO GOD.**

IT can scarcely be said too often—for we are very prone to forget it—that the question of all questions is, whether our will is at all points one with the will of God. We increase in spiritual purity, we grow in the favor divine, just in proportion as we find ourselves more heartily and more promptly saying "Yes" to God. There is no point where we can test ourselves more readily and more accurately than right here. Our having greatly enjoyed what it has come to be the custom of calling a "pentecostal meeting," where, it may be, there was a perfect hurricane of hallelujahs, does not signify much if on getting home we felt out of sorts because the dinner was spoiled, or some one had spoken ill of us, or our plans were upset. It is not the emotion that tells, or the profession, but the ability to embrace with thankfulness that will of God of which each moment as it comes is the unerring expression. To be an out-and-out Christian is to give one's whole strength to ascertaining and accomplishing the Divine will.

TRUTH ABOVE ALL.

TRUTH is God regarded with the intellect just as love is God regarded with the heart. God Himself is the everlasting Truth, just as Satan is the everlasting lie. Christ's wrath flamed out against nothing as it did against untruth, hypocrisy, pretence, and sham. Ours should do likewise. Nothing is of importance compared to the truth. To discover it and propagate it is quite glory enough for any man. Devotion to it is the first mark of a noble mind. No occasion or emergency, the fancied peril of no interest however precious, the securing of no good however high, can ever justify the support for a moment of that which is felt to be false. Truth is above all price. Patient search for it, and then consuming zeal to make it known, is paramount duty. Honest men need have no fear of it. Nothing can compensate for its lack or loss. Only the universal knowledge of it can disenchant the race. Truth is mighty, and will eventually prevail.

FOUR CLASSES OF MEN.

MEN may easily be divided into four classes: They who think right and act wrong; they who think wrong and act right; they who think right and act right; they who think wrong and act wrong. The two latter classes are composed of consistent, straightforward people, whose character is simple and concerning whose conduct or destiny no problem arises. But the other two are more perplexing, and there is a chance, perhaps, for difference of opinion as to the comparative merits of their position. At least there are many who seem disposed to lay greater stress on correctness of belief or opinion than on correctness of behavior. We are not of that number. It is far better, as we regard it, to thing wrong and act right upon that wrong thinking, than to think right and yet not do what that thinking requires. He who steadily acts right will probably think right before long. He who acts wrong will soon think wrong. Of course the best thing is to think right and act right, too. But it is certainly profitable for us to remember that of the vast multitudes who think more or less wrongly there are many whose action puts to shame that of thousands whose opinions might be pronounced much more nearly correct, who are indeed strictly orthodox.

THE BOUNDARIES OF LIFE.

TOO often we think in a narrow and superficial way of the things which bound this life of ours. We think of life as ushered in being, on the one hand, by birth, and cut short, on the other, by death; we look at its limitations of time and space; we regret the infirmities which beset and cramp it; we try to make the most of all temporal opportunities and conditions.

But how small and material a view of life and its boundaries is this, when we consider the spiritual possibilities and limitations which condition us! How feeble and inadequate a conception, that we are assessed in God's kingdom according to the number of our years, and that the significance of life lies in the length of the span between birth and death! Are we, then, the creatures of such merely physical conditions as waking and sleeping, breathing and ceasing to breathe? Are we expanded or confined by such mere circumstances as health and sick-

ness, wealth and poverty, freedom and subjugation? To some—to many, perhaps to most—these are the boundaries which God has set about our lives.

But what of higher and spiritual confinements and expansions? Is not life more surely set about with the great adamantine wall and necessity of truth than with any inclosure of time? Are we not bound by a higher law to be true to God and true to ourselves, than to cease breathing and die? Virtue also—are we not in bonds to do the right always and to the uttermost? The matter of conduct is a greater obligation upon a man, surely, than the maintenance of health or securing the proper conditions for success. Yet among the great limitations of life we are more apt to count sickness and poverty than sin.

Truly, it behoves us to look deeper into life and its meaning. The limitations which we have been accustomed to think most real, most inexorable, are weakest and most conquerable. Life may set itself against death, and live on and on forever beyond that seeming boundary; but when life sets itself against truth, when it sets itself against the law of righteousness, it is like a speck of world-dust fighting against the courses of the stars. Life is eternally within the bound of the good; it is only for a few brief years within the bound of physical death. We shall soon pass beyond these present conditions, which we so often think of as the term of life. Physical birth and death will mean nothing to any one of us, presently; but we shall never escape the demands of righteousness and truth. Are we living in the fear and shadow of death, or in the fear and shadow of sin?

WILL THE BRECKINRIDGE MAN HIDE HIMSELF?

THIS Breckinridge-Pollard case drags its slow and slimy length through the weary weeks. To use a phrase the late General Robert Toombs employed upon occasion: "It fatigues indignation." The words do not exaggerate the case; even good men and women do not now resent the appearance in the newspapers of the repulsive testimony as they did at first. Virtue itself may grow weary denouncing even unspeakable things. But if familiarity with such things hardens the moral sense, it is indeed most terrible for us all.

There is difference of opinion among sincere and informed people as to the effect upon society of publishing the detailed story of this Breckinridge-Pollard trial. Some say it will do good; most good people say it is evil and only evil. Two illustrations occur to us: A—, a leading daily, sensational always and never scrupulous about clean columns, insists, with a sort of uncation, that these publications will do great good. Those who know this paper will remember that it prints nothing that does not help sales. B—, another leading daily that has a wide and deserved reputation for clean columns, makes an exception of this Washington trial and is positive that great good will follow the publicity given to these things—too black even to be whispered about in the dark. The editor of B—, whose personal character is above reproach, looks at it this way, to quote his words to a friend: "This will do good. Men and women will see that such sins bring people, no matter what their station, to judgment." Let us hope that some may be warned in time.

This much is certain: The best people in the country strongly condemn the papers for publishing the horrible details of deceit and dishonesty, of lying and licentiousness, of sin and shame that this trial has brought to the light of day. Wise and good men, with large knowledge of the world, as well as simple-hearted saints who can hardly realize the possibility of such things as these two people—the Pollard woman and the Breckinridge man—say and swear of themselves and each other, reprobate these publications. Among pure and unspoiled women not one in a thousand approves the course of our papers in such matters. Into our sacred family circles these papers come steaming hot with corruptions that outsmell the Valley of Jehoshaphat. We cannot burn them all, and we can only breathe a poisoned atmosphere. Men, women and children read more or less of what decency taboos from civilized talk.

What are we going to do about it? So long as publishing the details of crime sells papers, so long will the papers publish the details of crime; publish not only what comes to them, but all they can find, searching the country for more and ever more. So long as human nature is what we know it to be, such publications will surely increase sales.

Nor is this all. Matters will grow worse and worse, as we have seen in the last ten years. Of some things brought to light in this notorious trial, the papers have said "unfit for publication." What horrors they must have been that even our papers could not publish! April 4, as the telegrams tell us, Judge Bradley, disgusted with the prurient spectators crowding the courtroom, broke loose upon them with withering words. They "reminded him of buzzards sitting on a fence corner waiting the opportunity to pick up a little carrion." Ten years ago much that has been published would have been ruled out as "unfit for publication." What will these papers, at the same rate of deterioration in moral

sensibility, condemn as even "off color" ten years hence? Will there be any "dead line" in 1904?

The popular taste demands, with each satisfaction of its morbid curiosity, stronger sauce. "Worcestershire" is too mild; the gormands want "extract" of cayenne pepper. Suppose that the unspeakable vileness put into our papers every morning since this Washington trial began, were sent through the mails as pamphlets or letters, would not the senders be liable to arrest? Does the "freedom of the press" give absolute license to make sewers out of the newspapers? If an editor were to say on the streets in the ears of women what his paper prints for their eyes, would he not be arrested? Are the great dailies outside of law? Or above law? What and when will the end be? These people now before the public—this abandoned man and this abandoned woman—do not, in the least, differ from other such people except as prominence gives them notoriety. What they swear and confess place them where they belong. She is like her sort, and he among the vilest of the sort that make her sort a possibility. Whatever the verdict may be, it will leave these people as to reputation and character where their lives have placed them—at the bottom. If this bad man had in him one spark of honor, he would, before this trial began, have resigned his seat in Congress. If the Congress respect itself, his seat will be declared vacant when this trial is over. So far as the action of Congress is concerned, the verdict has nothing to do with it. If the woman gains or loses her suit for damages for breach of promise, this man—by what he swears of himself—is disgraced beyond redemption in this world, and is, by every token, unfit to sit with the representatives of the American people in their highest law-making body.

The colossal hypocrisy of this man's life defies expression. He has posed as a leader in a great church. He has been a star on commencement platforms, eulogizing before young men and maidens all the virtues. He has pleaded for high and chaste manhood in meetings conducted by the Young Men's Christian Association. He has defended Southern chivalry. He swears that, to cover his tracks, he deceived a noble Kentucky woman as to his intentions toward the woman who now sues him for damages—otherwise vengeance. What brazen vice! What ingenious and heartless lying! What was manhood to him? What womanhood? What the church? What his honor? What a ruined woman? What his country? What the God whose name he took in vain and whose holy sacraments he profaned?

It is supposed by some that this shameless criminal will have the satanic audacity to "stand for Congress" in Kentucky—"seeking vindication!" Kentucky will not condone this treachery of an over-honored son. For him, in this world, "there is no place for repentance." He may postpone the catastrophe, but it will come. He must keep company with his kind. This is not Italy in the sixteenth century. We have had the shame of the publication of the vise and hateful details of the lives of these two abandoned people. May young men and women who have read the story learn the lesson: "The wages of sin is death."

A Christian cannot approve suicide, but one may respect that spark of honor in Judas which made him capable of remorse. If this Breckinridge—for the sake of the honored name he has disgraced as well as for the only service he can now do his country—would only resign his seat in Congress; if he would only go into the wilderness and hide himself, men might forget and women might pity him.

In a Panic.

SOME weeks ago we were constrained, strictly from a sense of duty, to express our distrust of the wisdom of the methods of the "A. P. A." Not one word did we write in apology for the Roman Catholic Church, but said, in closing: "We recognize to the fullest extent the dangerous tendencies of the Romanist system, and believe that they should be met with open, alert and persistent opposition; but the secret organization known as the 'A. P. A.' seems to us to be a revival of the 'Know Nothing Party,' and destined to a like ephemeral and unsatisfactory history." It seemed then, but even more seriously now, that the practices of the "A. P. A." were un-American—indeed, unchristian, and destined at an early date to react to the greatest injury of Protestantism. The position taken by the HERALD is sustained by the leading religious journals of the land, and also by the most reputable representatives of Protestantism.

But many of our readers have been thrown into a panic, not by what we have said, but because of the misrepresentations which others have made concerning our position. We have been characterized as apologists for the Roman Catholic Church and as paid allies of the hierarchy. Several readers have written, alleging that they are "satisfied that the editor of ZION'S HERALD is a Jesuit." An employé of the office attending a Methodist Church some forty miles from Boston is earnestly asked "if the editor of ZION'S HERALD is really a Jesuit." A man of years and of some honorable reputation comes into the office and so far forgets the obligations resting upon a professed Christian gentleman, that he angrily pours out his abuse upon the editor, using the most opprobrious epithets, because of that one conservative and discreet editorial utterance concerning the methods of the "A. P. A." Questionable indeed must be the organization that is thus sensitive. Short-lived surely will any cause be that must needs resort to such misrepresentation and vilification in

order to sustain itself. The reaction from such practices will be all the more violent and destructive when it comes. Will our readers please pause, take breath, open their eyes, and look all about them? There is not the slightest occasion for heat, or anger, or a panic. Our beloved predecessor in this great office, in his early and zealous years, was swept up and into the "Know Nothing Party;" but he lived to regret it, and the memory of it was a humiliation to him for the rest of his life. We thought, by our brief word of caution, to save some of our readers from making a mistake that in the early future they would have reason to deeply regret.

Since writing the above the following paragraph has come to us, written by that lovable, judicious, scholarly, but fearless man, Prof. J. A. Broadus, of the Southern Baptist Theological Seminary. He says, in writing for the *Religious Herald* of Richmond, Va.: "Much is said nowadays about the designs of Romanists in this country and the propriety of resisting them. I for one do not believe that it is wise or proper to get up organizations for this purpose. People say that Romanism is a great centralized organization, and we must meet it by something similar. But there are few old sayings more essentially and hurtfully false than the saying, 'You must fight the devil with fire.' Consider a moment. If you fight the devil with fire, it is his element, and he will have the advantage of you. I do not mean to apply opprobrious epithets derived from this saying to our Romanist fellow-citizens. Many of them are very admirable men and women, and as a body they deserve to be treated with respect. I fear there are schemes at work among them that are perilous to the future of our country; but they must not be met by counter-scheming. To do so is wrong, and, as the diplomats say, it is not only a crime, but, what is worse, it's blunder. What a curious thing it is to have Roman Catholics in this country posing as the sufferers from a quasi-religious persecution on the part of some Protestant organization!"

The New York Conference on the Hamilton Plan of Submission.

THE New York Conference, which began its session last week at Calvary Church, New York city, took immediate, decisive and unanimous action upon what is known as the "Hamilton Plan of Submission." For the benefit of our readers we present the report of the proceeding as given in the daily issue of the *New York Tribune* of April 6:

The most important subject of denominational interest which came before the Conference was the proposal for a constitutional change in the Discipline of the Methodist Episcopal Church, touching the admission of women as delegates to the General Conference of the Methodist Episcopal Church, and on motion the Conference unanimously adopted the following resolution presented by Rev. Dr. James M. King: —

WHEREAS, The General Conference of 1882 directed the sending of the Annual Conferences in the autumn of 1882 and the spring of 1883 of circular resolutions which provide, in part, as follows: I. That we submit to the Annual Conferences the proposition to amend the second restrictive rule by adding the words, "And such delegates must be male members" after the word "lay delegates for an Annual Conference," so that it will read: "Now we desire to have two lay delegates for an Annual Conference, and said delegates must be male members" S. That if the amendment so submitted does not receive the votes of three-fourths of the members of the Annual Conferences and two-thirds of the General Conference, the second restrictive rule shall be so construed that the two lay delegates may include men and women and thus be in harmony with the legislation of previous General Conferences; and

WHEREAS, The fifth section of said resolution requires that the Annual Conference of the members of the Annual Conference to enact said proposed amendment; while the Discipline requires, so far as relates to the Annual Conferences, only "the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such resolution"; and

WHEREAS, In submitting this extraordinary proposition to the Annual Conferences the General Conference did not adopt it legally by a majority vote of two-thirds so as to ask the members of the Annual Conferences to concurred in its own action, nor did it "recommend" the adoption of the proposed amendment, but plainly indicated a desire that it be not adopted; therefore

Resolved, 1. That waiving all questions of the expediency of the admission of women to the General Conference, we declare our judgment that such admission should not be secured or sanctioned by any method that wears the aspect of irregularity or inadequacy.

2. That we desire it to be clearly understood that the proposed amendment will be voted on at the next General Conference.

3. That action on said proposition be and is postponed till after the next General Conference.

Fairness in Controversy.

NOTHING is more characteristic of a man than his mode of disputing. The number of those who have both the desire and the ability to reason correctly is very small; and there are few duties more steadily neglected, even in quarters where one would least expect it, than the duty of reasoning fairly.

One must, of course, be on one's guard against condemning the unfortunate. There are very many so constituted that they cannot trace the processes of logic or hold their minds closely to any train of argument. Their opinions have not come to them on any line of evidence, but are the result of inheritance or an instinct of self-interest. They must not, then, we suppose, be too severely blamed when they try to make obstinate assertion do duty in place of proof, and rely upon authority instead of investigation.

But it does seem as though we were justified in demanding at all times fair play. Even those not largely endowed in point of intelligence, or much conversant with scholarly pursuits, ought to know that calling names, and launching anathemas, and attacking personal character, is not argument, and is positively wrong. Misrepresentations, misrepresentations, and uncomplimentary reflections are amazingly frequent in certain quarters. It would appear that the pious end in view is held to sanctify any and all means that may be used to overcome an antagonist or render innocuous what are deemed his errors. It is counted quite proper to caricature and exag-

gerate his views, to slip in other words than those which he has carefully selected to express his thought, and then hold him responsible for the changed statement and also for all inferences that can be tortuously drawn therefrom. Side issues are skillfully raised to draw attention from the main point, and all sorts of irrelevant and foolish noises made in the hope of confusing either the opponent or the looker-on.

How common all this is, even among those who make the highest pretensions to godliness, but are more or less conscious, one must assume, of inability to defend their positions by solid argument. To cover up their pitiable plight they are much given to deprecating all controversy, and resenting all criticism as plain evidence of diabolical hostility to whatever is good. But a more careful study of the Scriptures would show them that it is not only allowable, but needful, to try the spirits and prove all things before we can be sure that we have the good.

The words of Sydney Smith on this subject of controversy are worthy of all praise: "When two men meet together who love truth, and discuss any difficult point with good nature and a respect for each other's understandings, it always imparts a high degree of steadiness and certainty to our knowledge; or, what is nearly of equal value, and certainly of greater difficulty, it convinces us of our ignorance. It is an exercise which timid men dread, from which irritable men ought to abstain, but which, in my humble opinion, advances a man who is calm enough for it, and strong enough for it, far beyond any other method of employing the mind."

The Modern Apostle to the Jews.

THE attitude of the Christian world to the Jew in the last century has changed from bitter prejudice to indifference and from indifference to deep interest. This change of attitude is greatly due to the influence of one man, Mr. John Wilkinson, of Mildmay Mission, London, England. He has convinced the church not only that they are worth saving, but that they can be saved.

Led to engage in Jewish work, he studied in the college of the British Jews Society at Blackfriars, and was graduated the first and only Gentile. He has a ready and accurate command of the Hebrew language.

In 1876 he began the Mildmay Mission to the Jews. There soon joined him the son of a Jewish rabbi, Mr. Adler, of Poland, who became a valuable aid because of his ready command of Talmudic knowledge. The work has grown rapidly. Besides the effective work at the docks of London, and the medical mission, itinerating tours have been made through many countries of Europe. Missions have been established in Sweden, North Africa, Palestine, Germany and Russia.

In this tireless evangelizing, an effective aid has been the widespread free distribution of the New Testament. The spirited translation of Selkirk and Ginsburg was thoroughly revised, and, through the generosity of a friend of the Jews, is being placed in the hands of thousands of men. Over 300,000 volumes are being circulated annually.

America has felt his influence. Through him, Mr. Angel is working among Chicago's 60,000 Jews; and in New York Mr. Warsawik nightly addresses audiences which number into the hundreds. And now Boston is to have the personal aid of Mr. Wilkinson and Mr. Adler. Arriving next week, they will begin meetings Sunday at 3 P. M. in the Baptist Bethel, 332 Hanover St. The work is under the auspices of an interdenominational committee, of which Dr. Edward S. Niles is chairman, and Mr. R. H. Walker, of the Epworth League House, is secretary.

"An Urgent Appeal for a Great and Imperiled Cause."

UNDER the above caption there comes to us, as we go to press, an appeal issued by the General Committee of the Freedmen's Aid and Southern Education Society, which we are asked to publish immediately. The entire text of the "Appeal" would occupy nearly one page of our paper. It is impossible to insert it in this issue. In the next few numbers our space is preempted for the proceedings of our patronizing Conferences now in session. As we are deeply interested in the Society, and desire most heartily to serve it, we make excerpts from some of the most important paragraphs of the "Appeal" for this issue:

"The annual collection throughout the church averaged about five cents per member last year. Of 9,000 pastoral charges, 5,710 reported less than ten dollars each; about one-sixth of the entire number made no report. These facts show that too many of our people give little or nothing to this cause, and that too few of them give intelligently and liberally. It cannot be that all our pastors present this cause to their people with equal earnestness and care.

"While efficient work has been done in all the schools, in no one of them has the corps of teachers been so large as the highest efficiency required. And yet the debt has increased until now it amounts to \$174,915. During the past twenty years the receipts from the collections in the churches have not been sufficient to maintain the schools and meet the current expenses year by year. The loans to meet such deficit form

a part of the debt. Lands and buildings have been paid for in whole or in part by special donations; the unpaid balance is a part of either the bonded or annuity debt. To have kept these expenditures within the amount actually received would not only have limited the number of schools and impaired their usefulness, but would have kept some of the most liberal donors from aiding in founding some of our best appointed and most useful institutions.

"This debt represents either indispensable work in the schools, or property for the use of the schools; it represents expenditures in the very work for which the Society was created, and work every part of which has been helpful to every other form of church work. To liquidate this debt is only meeting expenditures incurred solely at the call of the church. The General Committee rests in the assurance that, with the facts before them, our pastors and people will feel that some part of this debt must be paid each year — and that without withholding any part of what is required to meet the current expenditures.

"The indications are many and plain that the work of our church in the South, especially among the colored people, is but fairly begun. We are training for leadership the quarter of a million colored Methodists enrolled with us, as no other church can. Supervision by our Bishops and their administration in the Annual Conferences have already given a high morale to our colored ministry and a marked spiritual life to our colored churches. Preachers, physicians, and teachers, each with special and thorough training, go forth from our professional schools to elevate the work in their respective fields. The larger number who have been students in or graduates from our seminaries, industrial schools, and colleges, are among their people in many parts of every Southern State. It is a great work to be training those who are to be potential in giving direction to the colored Methodism of our country. In no other field is our church reaching a people to whom her ministries are more helpful; she has access to no other people who need them more.

"Thousands of Methodists who have given nothing to this cause will give when they understand its claims. Let pastors give it the right of way in their congregations but once during the year; let presiding elders give it before quarterly conferences only the prominence required by the General Conference; let the office-bearers in the churches accord to it only the place among the benevolences indicated by the Discipline, and the people will rally to its support as never before. Let our Methodists have a fair chance, and the schools of our Society will be grandly sustained, and its debt reduced year by year."

Personals.

Bishop Foster is in New York, where he will remain for several days.

Rev. D. S. Monroe, D. D., has been made presiding elder of Altoona (Pa.) District.

Rev. Dr. Edward Everett Hale celebrated his 72d birthday, April 3, in Washington.

Rev. Washington Gardner, a Methodist preacher, becomes Secretary of State for Michigan.

John H. Keach, of Waterbury, Conn., renew his subscription to ZION'S HERALD for the 51st consecutive year.

Senator Morrill of Vermont will celebrate his 84th birthday in Washington, April 14, by giving a large reception.

Mr. R. Scott Moncrieff has again left England for Palestine, to take part in the work of settling poor Jews in that land.

A memorial window to "Stonewall" Jackson is to be placed in the Presbyterian Church at Lexington, Va., of which he was a member.

Miss Ida B. Wells, the fearless and eloquent advocate of the civil rights of the Negroes of the United States, is about to visit Great Britain again.

Rev. C. M. Stuart, D. D., of the Northwest, accompanied by his wife, has sailed for Europe, and will spend a year abroad in rest and study.

Rev. Samuel Plantz delivered the commencement address before the graduating class of the Michigan College of Medicine at Detroit, March 29.

Rev. George W. Hunt, of Campello, was a most thoughtful and obliging host for the New England Southern Conference, and indeed for all visitors.

Last Sunday Bishop Mallalieu preached the university sermon at Cornell University, Ithaca, N. Y. He is now on his way to preside at the North Dakota Conference.

The Northwestern is authority for the statement that Rev. C. P. Masden, D. D., late of Union Church, St. Louis, has been appointed to First Church, New Haven, Conn.

Bishop Fowler has transferred Rev. J. H. White, D. D., from the Southern California Conference to the Baltimore Conference, and stationed him in the growing city of Brunswick.

Rev. Thomas Mitchell (Methodist) died at Brooklyn, N. Y., April 3, aged 72. He was the author of several religious books, and was the inventor of a rifle cartridge and also of a system of shorthand.

Rev. J. W. D. Anderson, Ph. D., of the Black Hills Mission Conference, and assistant editor of the Omaha Christian Advocate, died

March 21. Dr. Anderson was a ready writer and a successful young preacher.

Rev. Stephen Cushing and wife, of the New England Conference, will pass the 61st milestone of the journey of wedded life on the 13th inst.

Miss Ella J. Hewett, for several years an efficient worker in our Japan Mission, not feeling sure of her ability to return to Japan, has entered upon the charge of our Japanese Woman's Home in San Francisco — a most important work.

Bishop A. W. Wilson, of the Methodist Episcopal Church, South, is to give the first series of six lectures on the E. W. Colle Foundation, Vanderbilt University. The subject of the lectures will be, "The Witnesses to Christ, the Saviour of the World."

Dr. John Stoughton, in his "Recollection of a Long Life," gives his wife's remembrance of Charles Wesley, and "the wonderful way in which he played the piano; his fingers were thick and short, which made the performance all the more remarkable."

Rev. A. H. Goodenough, pastor of Nostrand Avenue Church, Brooklyn, in behalf of officers of that church, presented to Bishop Fowler, who presided at the session of the New York East Conference, an oak gavel made of wood taken from the historic City Road Chapel, London.

The death is announced of Rev. John C. Symond, a prominent minister of Australian Methodism. After filling important circuits, he served the church as book steward and editor. In 1876 he was president of Victoria Conference, and in 1888 was elected president of the General Conference.

Rev. Dr. Theophilus B. Hilton, pastor of the Vermont St. M. E. Church at Quincy, Ill., died on Easter Sunday, after some weeks of illness from typhoid fever. Dr. Hilton was 45 years old, a graduate of Northwestern University and of Garrett Biblical Institute, and entered the Rock River Conference in 1878.

The Nashville Christian Advocate (M. E. Church, South), in acknowledging a call from Dr. Wilbur P. Thirkield, dean of Gammon Theological Seminary, Atlanta, Ga., says: "Few men have done more intelligent service for 'the brother in black.' Our preachers in Georgia, with one accord, speak of him as a man to be esteemed and loved."

There are a number of wealthy colored men in Washington. Among them are John F. Cook, worth between \$150,000 and \$300,000; Frederick Douglass, \$150,000; two sons of the late James Wormley, \$100,000; P. B. S. Pinchback, \$80,000; John R. Lynch, Dr. C. B. Purvis, and Dr. John A. Francis, \$75,000 each; and the children of Mr. Lee, a food-store man, \$600,000.

The Baltimore Methodist says in its last issue: "Dr. Townsend preached at Mt. Vernon Place on Sunday morning, his subject being, 'A Thoughtful Man's Difficulties with the Doctrine of Vicarious Atonement,' taking for his text Heb. 9: 22. It was a great theme handled in a masterly manner, and was exceedingly appropriate, followed as it was by the administration of the sacrament."

Rev. A. A. Lewis, of Saco, Maine, sends this painful intelligence, under date of April 5: "The wife of Rev. H. B. Mitchell, a member of Maine Conference, died in this city Monday evening, April 2, after a long illness. After a private funeral Thursday morning, conducted by the writer, the body was carried to Westbrook for interment. Mr. Mitchell is city missionary of Biddeford and Saco."

The Christian Advocate says: "Rev. Dr. J. O. Peck was invited at Central Pennsylvania Conference to make an address on 'Revivals.' Incidentally he mentioned that he was soon to issue a volume upon that subject under the urgent request of many ministers. At the close of his address a Lutheran clergyman handed him his card, subscribing for the first copy of this forthcoming book. It was a little singular that the first order should come from a clergyman outside of the denomination."

Rev. James L. Blason, now residing at Round Lake, N. Y., says he preached the first Methodist sermon in the city of Lawrence, Mass., in a dining-room to a congregation of fifteen persons, three of whom were Methodists. The dining room was set with dishes for dinner, and the congregation sat around the table, and he stood at the end of it, which served for his pulpit. His salary was paid by the Missionary Society, \$200. For two months he preached in the dining-room till a hall was finished in the third story of a building in an adjacent block. His congregation increased to two hundred and his membership to one hundred and fifty during the Conference year.

Brieflets.

The report of the proceedings of the Boston Methodist Social Union is crowded over until the next issue.

On the third page will be found the last of the series upon "Magnifying the Seats of the Annual Conferences." We are gratified at the interest which our readers have manifested in these contributions. The churches in Maine are especially rich in historic data and associations.

The Methodist Times (London) has this interesting and encouraging assurance: "The crowded celebrations in Exeter Hall and all over the country in honor of General Neal Dow's ninetieth year are a striking illustration of the

vitality of the extreme form of the temperance movement. Mr. Caine calculates that there are, in the United Kingdom, at least seven hundred thousand Parliamentary electors, who are themselves personal abstainers, and who regard prohibition as the final goal of their propaganda. It is certain that the prospects of temperance were never so bright as they are today."

In our next issue we shall observe the fifth anniversary of the death of Rev. Dr. Bradford K. Petrie, the late lamented editor of this paper.

The Congregational Hand-book series entitled, "Forward Movements," containing brief statements regarding "Institutional Churches, Social Settlements and Rescue Missions," has come to our table, and we find it particularly instructive and suggestive upon the important topics named. Ministers will find this pamphlet very helpful.

We share heartily in the gratification felt by the many friends of Baker Memorial Church, Concord, N. H., in the completion of the new structure which is soon to be dedicated. As an old pastor of this church, we congratulate the society upon the success which now crowns their generous, self-sacrificing and persistent efforts. Rev. G. M. Cull, the faithful pastor, is invited by the unanimous vote of the full quarterly conference, and also by the unanimous request of the Epworth League, to return another year.

The following speakers are engaged for the Itinerants' Club, which meets in Buffalo, N. Y., Monday morning, April 30, Bishop Mallalieu delivering the introductory address: Revs. John Potts, D. D., Toronto; Wm. V. Kelley, D. D., editor *Methodist Review*; D. H. Moore, D. D., editor *Western Christian Advocate*; J. M. King, D. D., New York; F. Mason North, D. D., New York; Chaplain McCabe (everywhere); S. P. Upham, D. D., Drew Seminary; George K. Morris, D. D., Cincinnati.

The vote of the Newark Conference on equal lay representation was: Yes 6, nays 126. On alternative proposition, yes 15, nays 119. For change of ratio, yes 8, nays 117. For change of the time of the General Conference, yes 15, nays 2. The New York Conference voted as follows: On equal lay representation, yes 69, nays 240. On alternative proposition, yes 200, nays 10. For change of ratio, yes 110, nays 130. For change of the time of General Conference, yes 270, nays 5.

The effort to introduce "separated chairmen," or practically "bishops," into Wesleyan Methodism — of which we have before advised our readers — receives but slight encouragement in that body. A friendly but animated discussion upon the subject recently took place in Wesley Chapel, London, led by Hugh Price Hughes, who is an earnest advocate of the proposition. The *Christian World*, in reporting the discussion, says: "After speaking for the greater part of an hour, Mr. Hughes sat down, apparently without carrying conviction to the minds of his hearers. Rev. Allen Rees, in an able and comprehensive address, which evidently voiced the opinions of the large majority of those present, opposed the recommendations of the committee. He said the Methodist people had not called for the proposed legislation. There were no substantial reasons brought forward in its behalf. The ends sought for could as readily be secured by an efficient working of the present system, with such adaptations as the times required. Practically the proposal was to create a new order. It was proposed to emphasize tremendously the position of certain brethren, and it was from such beginnings that the great hierarchies which dominated Christendom had grown."

Rev. Daniel Steele, D. D., writes as follows upon the volume entitled, "The Evidence of Salvation; or, Direct Witness of the Spirit," by Rev. Everett S. Stackpole, D. D. (published by Thomas Y. Crowell & Co., New York, and on sale by C. R. Magee, 35 Bromfield St., Boston): "This is a much-needed, condensed manual on a practical subject of vital importance to ministers, evangelists, and Christian workers who are directing seekers and uncertain believers. It is the outgrowth of the author's struggles for years in the wilderness of doubt where he had lost his way through a misapprehension of the nature of the direct witness of the Spirit. But having at last emerged, he has set about planting guideboards along the road that leads to the sunlit summits of assurance, and caution-signals opposite the ways which lead into the endless mazes of uncertainty. Half of the book is taken up with an exposure of errors on this subject, such as the agnostic position of Romanism; the witness of conscience, or feeling better because the sinner has taken a right step; the indirect witness of the Spirit, which can never satisfy before the direct witness is heard inspiring the cry, 'Abba, Father;' the witness of the Word to personal adoption, as absurd as the testimony of the general statutes of the State to the pardon of the convict; and 'the witness of faith,' a recent invention, a presumption which leads many to stop short of the Spirit's direct testimony. The style of the author is so concise and crystalline that it lures the reader to read the book through in one sitting. The four chapters which conclude the book are: 'Direct Witness of the Spirit,' 'Mode of the Spirit's Witness,' 'What are the Conditions?' and 'The Abiding Witness.' It is a very timely treatise, and should be studied by every preacher of the Gospel."

The Sunday School.

SECOND QUARTER. LESSON IV.

Sunday, April 22.

Gen. 41: 38-45.

Rev. W. O. Holway, U. S. N.

JOSEPH RULER OF EGYPT.

I. Preliminary.

1. Golden Text: *Then that honor me I will honor.*
1 Sam. 2: 32.

2. Date: n. c. 1750; Joseph's age 30 years; thirteen years after the last lesson.

3. Place: Heliopolis, or On, about seven miles northeast of Cairo.

4. Connection: The infamous conduct of Potiphar's wife; Joseph imprisoned; Pharaoh's chief butler and baker also imprisoned; Joseph's good behavior and exaltation in prison; the dreams of the butler and the baker, and Joseph's interpretation of them; the butler released and restored, the baker executed; Pharaoh's two dreams, which the magicians and wise men are unable to interpret; the chief butler remembers Joseph, after two years of forgetfulness, and tells Pharaoh of his skill, who sends for him in haste; Joseph interprets the dreams, and advises the king to appoint a man "discreet and wise" to gather up the fruitfulness of the years of plenty as a provision against the years of famine.

The dream had been twofold, to mark its speedy and certain fulfillment (verse 23). Seven years of an abundant extraordinary even for fruitful Egypt were to be followed by seven years of still more extreme dearth. In the first dream the seven years of plenty were denoted by seven heifers, the sacred symbols of Isis, the goddess of production, which came up out of the river, the great fertiliser of Egypt, whose very soil is well called by Herodotus "the gift of the Nile." These were beautiful and fat, as they fed on the luxuriant marsh grass by the river bank; but the seven lean and恶毒的 heifers, thin-skinned and lean, which devoured the seven fat ones, and remained as lean as they were before. The second dream was still plainer: There sprang up a stalk of that branching Egyptian wheat which now grows in our own fields from seed found innumerable in the sand of the desert, the number of seven ears, full and good, denoting the seven years of plenty. Then there sprang up another stalk, also bearing seven ears, thin and blasted with the east wind, and so mildewed that they infected and consumed the seven good (Dr. Wm. Smith).

5. Home Readings: Monday—Gen. 41: 38-45. Tuesday—Gen. 41: 1-12. Wednesday—Gen. 41: 14-24. Thursday—Gen. 41: 25-37. Friday—Acts 1: 9-14. Saturday—1 Sam. 2: 6-19. Sunday—Paul 1.

II. Introductory.

The hour of Joseph's deliverance came at last. Summoned in haste from the prison to Pharaoh's presence, his readiness in interpreting dreams which baffled the skill of the wise men, the wisdom of his counsels, and the evident nobility of his character, so impressed the king that he appointed him at once to the supreme control next to himself. The signet ring was taken from the royal hand and placed on Joseph's; his prison garb was exchanged for "vestures of fine linen"; the official chain of gold was put about his neck; the "second chariot" of Pharaoh placed at his disposal, and heralds were instructed to command all persons whither he should come to "bow the knee." Further, the king changed his name from Joseph to Zaphnath-Paaneah, a name supposed to be significant of his exaltation; and then completed the work of alienating him from his native land, and of naturalizing him as an Egyptian, by giving to him in marriage the daughter of the priest of On. Clothed with the highest trust and the proudest honors of the State, the new viceroy went forth to survey the land. Seven years of wondrous plenty followed in unbroken succession, and Joseph gathered up the produce of the land in storehouses "as the sand of the sea very much, until he left numbering." Meantime two sons were born to him, the elder of whom he named Manasseh, "in token of the oblivion of his former life," and the younger Ephraim, in grateful remembrance of the fruitfulness with which his years had been lately crowned.

III. Expository.

36. And Pharaoh — known to history by the name of Aphophis, a king of the fifteenth dynasty, one of the Hyksos, or Shepherd kings. Says Geikie: "He seems to have been the restorer of Tanis, and the king under whom its rows of sphinxes were set up." Said unto his servants — his courtiers, at the conclusion of Joseph's interpretation of the dreams and subsequent advice. Can we find such . . . this in whom the spirit of God is? — We cannot suppose that Pharaoh had our modern conception of the Holy Spirit. Men gifted with more than ordinary insight might have been supposed to be inspired by the deity whom Aphophis worshiped — the god Zet (see Geikie's "Hours with the Bible," Vol. II, pp. 34, 35).

This conclusion probably sprang from the remainder of a traditional opinion, that the highest and noblest wisdom was derived from the inspiration of the Spirit of God; and the judgment of Pharaoh concerning Joseph was doubtless formed, not only from the interpretation, so exceeding all the skill of the magicians, but also from his proposed plan, as equally superior to all the sagacity of his counselors (Scott).

37. Forasmuch as God hath showed thee all this — "hath given thee the extraordinary gift of foreseeing and foretelling things to come, and of giving such sage advice for the future" (Pool). None so discreet and wise as thou. — Pharaoh certainly reasoned wisely; but then God was behind it all. "Them that honor Me, I will honor."

38. Thou shalt be over my house — lord high chamberlain, outranking all the court and min-

isters. According unto thy word shall all my people be ruled — thus making Joseph "grand vizier" — an honor which a foreign Shepherd king would be more willing to show to a member of a shepherd tribe than a native Pharaoh would have been" (Geikie). "Others translate 'all my people shall kiss' (Psa. 105: 31, 32). This refers to the edict granting official power to Joseph, to be issued in the form of a firman, as in all Oriental countries; and all who should receive that order would kiss it, according to the usual Eastern mode of acknowledging obedience and respect for the sovereign" (Wilkinson).

Such sudden mutations of fortune are not unusual in the East. There the distribution of public honors is not made in the same slow and tedious manner as with us. In consequence of all the power depending on the will of a single individual, the wheel of fortune often revolves with such rapid movement that he who is lowest today may be uppermost tomorrow (Bush).

41. I have set thee over all the land. — He was made the *adon* over all the land, a title corresponding to the Greek *epistates*, or overseer.

Brugsch, in his "True Story of the Exodus and Monuments of Egypt," claims to have found confirmations both of Joseph's test of chastity, and also of his rise to rulership, in the monuments and tombs of Egypt. He says: "The account in Holy Scripture of the elevation of Joseph under one of the Hyksos (Shepherd) kings, of his life at their court, of the reception of his father and brothers in Egypt with all their belongings, is in complete accordance with the manners and customs, as also with the time and place. Joseph's Hyksos-Pharaoh reigned in Avaris, or Zoan, the later Ramessos-town, and held his court in the Egyptian style, but without excluding the Semitic language."

42. Pharaoh took off his ring — his signet ring, with which he was accustomed to make valid his decrees. To give this ring to Joseph was to delegate to him the chief authority. "In the East the seal alone has the effect which we give to both the seal and signature" (Kitto). Vestures of fine linen — robes of highest rank and distinction; according to Herodotus, this material — the famous "byssus," or fine linen — was restricted in his time to the use of the priests only. Wilkinson describes it as "comparable to the silk in touch and not inferior in texture to our finest cambric." Chain of gold — the official badge of the prime minister, used also as such by the Persians and the Babylonians. "Ancient necklaces of such exquisite workmanship have been discovered in Egypt that patterns copied from them are common now at the chief jewelers" (Handy Commentary).

The delicacy of the Egyptian linen may be judged from the fact that whereas the finest linen in India — the finest now in the world — has only 100 threads to the inch, that of Egypt has at times 160 threads to the inch (Wilkinson). — Sometimes each thread was composed of 360 strands (Herodotus). It was exceedingly soft and of dazzling whiteness. This linen has been sold for twice its weight in gold (Flint).

43. Made him to ride in the second chariot — probably in some public procession in honor of his elevation. Chariots were used in Egypt, according to Herodotus, both in peace and war. Pictures of them drawn by horses are frequently found on the monuments. Bow the knee — literally, *Abreki*; a word of uncertain etymology. Various renderings have been given — "pure prince," "tender father," "rejoice," or, as our version gives it, "bow the knee." Murphy and Alford prefer the last.

The chariots were constructed to carry two persons — the rider and his chariooteer. On great occasions the horses were decorated with rich trappings of gold, pendant tassels, and feathers; their head-dress especially being most imposing. That music attended this procession is highly probable. The Egyptian band consisted of the harp, the single and double pipe, the flute, guitar and tambourine (T. Smith).

44. Without thee shall no man lift up, etc. — The formula which conferred upon him absolute authority. As Conant expresses it: "My will is law, and no one in my kingdom shall do aught without permission from thee."

45. Called Joseph's name Zaphnath-paaneah (R. V., "Zaphnath-paneas"). — By conferring upon him a new name he, in a certain sense, naturalized him, "so far as to render his civil status compatible with his official rank." Its precise meaning is uncertain. Cook renders it, "the bread of life;" Murphy, "the preserver of life;" Osburn, "he who files from pollution;" the Vulgate, "the saviour of the world;" the Coptic, "the revealer of secrets." Brugsch, who has analyzed the meaning of the name with great care, interprets it: "the governor of the district of the dwelling-place of the living one." Gave him to wife Asenath — the word means "the favorite of Neith," the Egyptian Minerva. Daughter of Potipherah — "the devotee of Ra," or the sun. He was the priest of On. The priesthood was the highest of the privileged classes among the Egyptians. The king belonged either to it or to the military class. To marry into the priesthood was to introduce Joseph to the highest social relations. On — or Heliopolis, the city of the sun, on the eastern bank of the Nile, a few miles northeast of modern Cairo.

The Hebrew On, or Aon (translated Bethshemesh, s. s., "the house of the sun," in Jer. 41: 12) was the Rome and Oxford of ancient Egypt, the capital of its hierarchy, and its university, the centre of its religion and learning. Every Pharaoh brought his rich offerings to this place, and bore the proud title, "Lord of Heliopolis." Here was the sanctuary of the worship of Ra, or the sun, and of the sacred bull Mnevis (Bohra).

46. Stood before Pharaoh — took up his position as chief minister; entered upon his duties. He had now been thirteen years in Egypt and had reached the age of thirty — the age for manly service (Num. 4: 3). Went throughout all the land — to survey the country, build granaries, etc.

He was not intoxicated by his sudden honors, but wore the royal ring as modestly and as faithfully as he had worn

the slave's mantle. He who trusts in God during adversity is prepared to praise Him in prosperity (Vincent).

47. Earth brought forth by handfuls. — The harvests were vast and uncommon. Each single grain or stalk produced a handful. The Nile undoubtedly rose to an unprecedented height in these fruitful years, and overspread the whole country with its rich, fertile loam. Then, too, the people sowed largely.

There was not a place in the then known world so well adapted to the production of grain as Egypt. It cannot be doubted that the threefold yearly harvest, which she yields even in her present degradation, was also gathered in the eighteenth dynasty (Osborn).

48. The food of the field . . . about every city. — Granaries were built in the cities, and in these were stored the abundant surplus. Joseph probably bought extensively and at a cheap rate. Some calculation was at first made, but so enormous was the yield that numbers and measures failed at last. Corn grains were as plentiful as "the sands of the sea."

It is probable that a fifth of the present unprecedented yield was sufficient for the sustenance of the inhabitants. Another fifth was rendered to the government, and the remaining three-fifths were stored up, or sold to the State or the foreign broker at a low price (Murphy). Then came the period of dearth when the staff of bread failed, and the famine "waxed sore" throughout the land. The private stores of the Egyptians, and those of the people of adjacent lands, were quickly exhausted, and then the great granaries were opened, and Joseph sold the corn, at first for money, and then for cattle, and then for the land, and finally for the people themselves, all of which became the property of the sovereign (W. G. H.).

IV. Illustrative.

1. Shortly after his imprisonment, Joseph was released, his merit acknowledged, and almost regal dignity conferred upon him. Whereupon we say, "Now all is right, merit has its reward; and with this poetical justice we are satisfied." But this is not the justice of God's world. Are these, then, the rewards of well doing — horses and carriages, the royal robe, and the knee bowed before him? Is it with these things, quite earthly, that the Everlasting rewards celestial qualities? Neither in this world nor in the world to come are these the rewards of goodness (F. W. Robertson).

2. Six or seven miles from Cairo the eye lights on the spot where stood of old that On, or Heliopolis, the far-famed city of the sun, the daughter of whose high priest became the wife of Joseph. Some traces of the temple still remain. There is a pool of water, with a few willows weeping over it; that pool was the spring, or

fountain, of the sun. There is a solitary obelisk rising amid ruins, and surrounded by garden shrubs that have been growing wild for ages. That obelisk [now in London] and another [now in New York city], the base of which alone remains, confronted the ancient temple of On; and there it has stood for well-nigh four thousand years. It was there when Abraham came down into Egypt to escape the famine that desolated Canaan. It may have been beneath its shadow that Joseph first beheld his future wife, Asenath. Often must Moses have stood beside it. Herodotus makes mention of it; so that it was already old before any other history than that which the Bible contains had yet been written. Plato, the greatest of the sages of ancient Greece, made a pilgrimage to see it. It has survived the dynasties of the Pharaohs, the Ptolemies, and the Caesars, and bids fair to survive that of the Mohammeds too (Dr. Buchanan).

3. Ability will be recognized. Take as an illustration of this William Pitt, the English statesman, who, after his dismissal from office, said to the Duke of Devonshire with calm confidence, "I am sure that I can save this country, and I am sure that nobody else can." The country was sure of the same thing, and after eleven weeks without a ministry the public opinion of England compelled the king and the aristocracy to yield. — Or, take Napoleon Bonaparte. Paris was in the hands of a mob; the authorities were panic-stricken, for they did not dare to trust their underlings. In came a man who said, "I know a young officer who has the courage and ability to quell this mob." "Send for him! send for him!" said they. He was sent for, came, subjugated the mob, subjugated the authorities, ruled France, then conquered the world. — Or, take the great musician, Verdi. He was lost among the crowds of Milanese musicians. Haydn's "Creation," with none of its difficulties smoothed out, was to be rendered, and the maestro in charge took fright and laid down his baton. A singing teacher who was to direct the choral part said to the committee, "I know but one man who can help us out of our plight; his name is Verdi, and he reads the most puzzling musical scores at sight." "Send for him, quick," said the count who had the performance in hand. He came, and though he had never seen a note of the intricate work he at once took direction of the orchestra, for he knew his own powers. The oratorio was rendered triumphant, and Verdi's reputation was thenceforth assured (Illustrative Notes).



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INIMITATION

Correspondence.

FROM THE SOUTH.

Rev. S. A. Steel, D. D.

SOME time ago I wrote a letter which found a kindly welcome to ZION'S HERALD. Since its publication I have received inquiries from friends in New England that indicate a gratifying fraternal interest in the work of Southern Methodism. I am glad of this. If we knew each other better, we would love each other more. We sprang from the same spiritual ancestry, we are in fundamental accord on all vital religious questions, we are working along the same lines of evangelical effort, we preach the same Gospel, follow the same Christ, and hope to reach the same heaven in the end. There are a thousand reasons why we should seek a closer affiliation, and not one against it. There is too much to be done in America, too many serious problems to be solved, too many forces of evil to be overcome, for us to waste our strength and lose our opportunity and dishonor our Lord by standing aloof from each other. We need to study how we may diminish the friction and cement the friendship and promote the union of the two greatest bodies of American evangelical Christianity, so that Methodism from Maine to Florida, and from South Carolina to Dakota, may present an unbroken front to the common enemy.

The kind treatment accorded to Bishop Galloway during his recent visit to New England has made a wide and favorable impression on the heart of Southern Methodism. That is an argument that sectional prejudice cannot answer. It is worth whole volumes on the differences that divide us. Everybody knows that Bishop Galloway is too wise, too self-possessed, too level-headed, to be made the victim of mere sentimental courtesy. He is one of our greatest men, and possesses in a marked degree the love and confidence of our Southern people. He is a noble representative of what you are accustomed up there to call "the new South." In him are found the culture, the chivalry, the patriotism, of the old South, blended with the breadth, the catholicity, the progressive spirit, the enthusiasm and loyalty that are the happy product of this latter day. When Galloway graduated at the University of Mississippi Mr. Lamar, who was then a professor in the institution, complimented him by saying, "Well, Charley, we are glad you are going to preach. Some of the rest of us want to go to the United States Senate." The suffrages of his countrymen who have elevated him to the highest office in the church have verified Lamar's estimate of the young man. We are all proud of him. And as one who earnestly desires to see the two great branches of American Methodism drawn more closely together, and who believes that such practical demonstrations of fraternity promote that end, I am grateful for the providence that brought about the visit of this distinguished Southerner to New England. Let us have more of these exchanges. Reciprocity is a good thing.

I was reading over recently the journal of the General Conference of the Methodist Episcopal Church, South, in 1866. What a stormy time that was! The war had just ended in the complete overthrow of the South. The land was full of mourning, and darkness was upon the face of the deep. It was a social, industrial, political, and ecclesiastical chaos all around us. No one who did not pass through that period can ever have the faintest idea of the demoralization and ruin that had overtaken us, or can rightly appreciate the sublime faith and courage of the Southern heart when it set about the work of restoring what was left. I have in mind now a picture, vivid and powerful, of the return of one of Lee's veterans to his home after the war. When he left it at the outbreak of hostilities it was one of the most prosperous plantations in all the land. His broad and fertile acres were cultivated by hundreds of happy slaves. Every morning we could hear the foreman, Uncle Prince, wind his horn, calling the jolly Africans to their daily toil. Jolly they were, and well might be, for there was no cruelty on that place, but kindness, that held these slaves to the spot until the ravages of war almost drove them away, and brought them all back again as soon as they found out that "master" had returned.

Another blessing, more precious still, many think, has been quite directly connected with the hard times. There has been a very great religious awakening in the State. The greatest revivals known for years have been held in three of our largest cities. Detroit under the leadership of Dr. Chapman, Grand Rapids under B. Fay Mills, and Bay City under Dr. L. W. Munnall, have been stirred as perhaps never before by religious influence. Great crowds, overflowing the largest auditoriums which these cities could furnish, were in constant attendance upon

home, and soon the old slaves came hurrying back, and with tearful eyes and loving hearts put their big black arms around him, thanking God for "sparin' master," and letting him come home alive. It was a scene worthy of a painter's brush. If I were an artist I would not want a nobler picture to put upon the canvas. I doubt if history can match it. But this is a digression.

The General Conference of 1866 was confronted by the serious task of restoring order to the church. The old ship had not gone down in the storm; but she was sorely battered, strained from stem to stern, and needed repairs from keel to topmast before she could go out to sea again. Some of the measures adopted then involved fundamental changes in our economy; but the amplest of time seems to have approved their wisdom. That Conference admitted lay representation. This measure, which has been so full of beneficial results, was championed by Dr. McTyeire, one of the wisest men Southern Methodism has produced, who was made a Bishop at that session. That Conference also extended the term of the pastorate to four years. A strong effort was made to remove the time-limit altogether, and it came very near success. It had the support of many of the strongest men in the body, but was defeated chiefly by the influence of Bishop Pierce. He opposed it as an unconstitutional measure, doing away with the itinerancy, and threatened, so I am informed, to resign if it was adopted. The term has remained at four years ever since.

That Conference also virtually abolished the class-meeting. Up to that time attendance on class was, theoretically at least, a test of membership; but in the confusion and upheaval of the war it had been practically abandoned. The General Conference made attendance on class optional. Since then we have had no class-meetings. Here and there a devotional service has retained the old name, but the Methodist "class-meeting" with which our fathers and mothers were familiar has passed away with us. That Conference authorized the use of the abridged prayer-book of Mr. Wesley; but no congregation in the bounds of Southern Methodism, as far as I know, has ever availed itself of this permission. It is a gratifying fact that, notwithstanding the furious passions of that period and the altered relation of the Negroes to the white people of the South, the religious welfare of the colored people came in for a large share of attention. It was not, however, until 1870 that they were set off into a separate organization. Much more might be said about that important Conference. The future historian of Methodism, when he reaches it in his narrative, will write one of his most thrilling chapters. And however much he may differ with the chief actors in that drama, if he is fit to write at all on such a theme, he will admire and applaud the firm faith, the resolute purpose, the noble dignity, with which they addressed themselves to their task, and the comprehensive wisdom of their measures.

Nashville, Tenn.

MICHIGAN LETTER:

N'importe.

THE hard times are still on, and more people in our fair State are receiving aid from charities than ever before in our history. These people live in well-furnished homes and dress well and move in good society, many of them; but the factories in which the skilled laborers were earning a good competence for their families' needs have shut down and the men are out of work, and hence, as they had laid up nothing for the "rainy day," they now are unable to pay rent or provide fuel and food as they have been wont to do. Consequently they are unexpectedly brought to need, and the churches and organized charities have been busy in giving aid. The most distress has been in the mining regions of the upper peninsula and in the large manufacturing cities like Grand Rapids and the Saginaw.

But blessings have come with these hard times. The responses to calls for help have been quick and generous from all classes who have anything to spare, and many have found it more blessed to give than to receive. The doctrine of the brotherhood of man has never been more beautifully illustrated than by these almost universal responses, from those who possibly could do it, to the call for aid to the needy poor.

Another blessing, more precious still, many think, has been quite directly connected with the hard times. There has been a very great religious awakening in the State. The greatest revivals known for years have been held in three of our largest cities. Detroit under the leadership of Dr. Chapman, Grand Rapids under B. Fay Mills, and Bay City under Dr. L. W. Munnall, have been stirred as perhaps never before by religious influence. Great crowds, overflowing the largest auditoriums which these cities could furnish, were in constant attendance upon

these services from beginning to the end of the meetings, and it is safe to say that thousands previously indifferent and unsaved have been aroused to a sense of their sins and have turned to God. All classes of people have been reached by these meetings and the cause of evangelical religion has made much progress in Michigan this year.

Not only have these large cities been moved, but this writer could fill a column of the HERALD with the names only of other towns and cities where the Lord has revived His work. First Church, Jackson, has had a sweeping revival, and nearly two hundred persons have been added to the church, swelling its membership to the topmost notch in the Michigan Conference.

It has not been a good time for pushing church building enterprises, and some begun before the panic struck us are *in situ quo*, so to speak, or slowly creeping towards completion. However, two fine churches have been finished and dedicated "free of debt" — as the phrase goes — which means, with subscriptions taken equal to the indebtedness, which may or may not put them "out of debt." They are the church at Ovid, dedicated by Dr. Curtis, of the Western Book Concern, who also managed the finances; and the Court Street Church at Flint, dedicated by Bishop Ninde, with Dr. B. I. Ives as the money-raiser. This latter building is in place of the fine new structure which was destroyed by fire a year ago last September, and is a splendid edifice whose glory is greater than that of the former temple and a monument to the zeal and liberality of the fine congregation of which Rev. N. G. Lyons is the successful pastor.

Rev. L. P. Frost Corrected.

MR. EDITOR: I do not wish to rob any one of his laurels, but simply to correct a mistake of Bro. Frost in his article in your last issue on the New England Conference. I am the more free to make this correction, believing as I do that my dear friend and brother, Rev. E. P. Herrick, who did a grand work in Winchendon, as he always does, would not wish any incorrect statements made concerning the work of his predecessors. Bro. Frost says that Bro. Herrick, while in Winchendon, "performed the herculean task of freeing the church from a heavy and crushing debt," etc., and that "this was a peculiarly difficult task from the fact that previously the church had been freed from debt on subscription papers; but each time, owing to failures and hard times, on balancing accounts, the church found itself more hopelessly in debt than ever."

I wish simply to say that during my pastorate in Winchendon in 1878-'79, I actually paid at the savings bank in Ware, Mass., on said church debt, \$16,000. I also freed fifteen men from personal responsibility on the debt by taking up their individual notes, after paying the money, and giving in their places a simple trustee note and mortgage for the remainder.

Now, does this look as though each previous effort was simply and only freeing the church from debt "on subscription papers?" And does \$16,000 paid on a church debt leave the church "more hopelessly in debt than ever?"

C. H. HANAFORD.

Boston (Allston).

WORDS

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New England Southern Conference.

Reported by Rev. Walter J. Yates.

THE 54th session of this Annual Conference is held in the South St. Church, Brockton, Mass.

The first service was the anniversary of the Epworth League, Tuesday evening, April 3. Rev. Walter J. Yates, the Conference president, was in charge of arrangements. Reports were made by Revs. C. E. Beals, president of Providence District, W. F. Davis, president of New Bedford District, and O. W. Scott, president of Norwich District. The general secretary, Dr. Edwin A. Schell, was present, and gave an address clear in thought, sound in principle, and stirring to spirit. Many members of neighboring Leagues were present by special arrangement. The congregation filled the house to its utmost capacity. The service was the most satisfactory of any of the kind yet held by the Conference.

On Wednesday morning at 9 o'clock Bishop H. W. Warren opened the business session of the Conference. The Lord's Supper was first celebrated by a large company.

S. O. Benton, secretary of the last session, called the roll. One hundred and five members responded. J. B. Husted, the senior member of the Conference, who joined in 1826, was present, and for the 45th time responded to the roll-call of this Conference. E. B. Bradford, of the class of '30, George W. Stearns of '37, and S. S. Cummings of '40, were also present. Lozien Pierce, W. H. Hatfield, John Livesey and James Mather have died.

S. O. Benton was elected secretary for the tenth time, and nominated assistants.

J. W. Webb's transfer to the Wyoming, J. H. Nelson's to the South America, and W. F. Steele's to the Colorado Conference, were announced.

N. B. Cook and W. S. McIntire were transferred into this Conference from the Maine Conference.

E. F. Smith was elected treasurer.

E. Tirrell reported as presiding elder of Norwich District, Walter Elia of New Bedford, and S. O. Benton of Providence District.

The character of each of the effective elders was passed.

Dr. Parkhurst, editor of ZION'S HERALD, greeted the Conference, and presented a check from the Wesleyan Association for the benefit of the superannuates.

Dr. A. B. Leonard was introduced as secretary of the Missionary Society, and made a brief address.

Dr. S. A. Keen, by invitation of the Conference, is to conduct special devotional services each day at 8 A. M. and 4 P. M.

The missionary sermon was preached Wednesday afternoon by Rev. A. J. Coultas, of Fall River. It was deeply interesting, and held the close attention of the large audience.

The missionary anniversary in the evening was presided over by Dr. W. V. Morrison, and addressed by Dr. A. B. Leonard and Dr. S. L. Gracey, recently consul at Foochow, China.

THURSDAY.

On Thursday morning the business session began at 9 o'clock, after an hour of devotional exercises conducted by Dr. S. A. Keen.

A committee on Conference Relations was appointed, to whom the cases of those applying for admission in full connection and those desiring a change of Conference relation shall be referred. Drafts for \$1,244 from the Book Concern and \$20 from the Chartered Fund were received and devoted to the interests of the Conference claimants.

The Sustentation Plan for Conference Claimants, adopted at the last Annual Conference, was reconsidered and referred to the committee on Conference Claimants, with power to make the apportionments this year on the plan of previous years.

The assessment on the Conference for the expenses of the next General Conference is \$2,118, which sum the presiding elders are to apportion among the churches, to be raised by them.

The corporation of East Greenwich Academy presented its annual report, and Isaac B. Tompkins, of New Bedford, was elected a member of the corporation.

The class passed in the studies of the fourth year and elected to elder's orders is composed of W. B. Foster, G. W. Elmer, H. C. Scripps, R. L. Moore and E. B. Gurney.

The following passed in the studies of the third year and were advanced to the fourth year: J. H. Buckley, Herman Young, Elmer F. Newell, Nathaniel H. Cook.

Those continued in the superannuated relation are: L. E. Dunham, W. C. Cady, E. M. Anthony, A. J. Church, D. A. Whedon, Henry W. Conant, Wm. Turkington, E. F. Newell, F. D. Sargent and M. J. Talbot.

A request for superannuated relation was made by Daniel Wise and W. M. McK. Bray.

A. E. Drew requested a location.

D. N. Stafford's transfer to Oklahoma Conference was announced.

J. B. Ackley requested an effective relation.

John L. Hill, having entered the ministry of the Congregational Church, requested permission to withdraw from the Methodist Episcopal Church.

The following were continued in the relation of superannuated members: George W. Stearns, A. E. Hall, J. T. Benton, B. C. Phelps, S. B. Chase, E. B. Bradford, J. O. Thompson, Samuel Fox, Charles Hammond, George W. Anderson, Carlos Banning, E. S. Stanley, J. H. Sherman, E. L. Hyde, E. B. Fletcher, J. W. Willett. The same relation was granted J. D. King, at his own request.

S. O. Benton read his report as presiding elder of Providence District.

The afternoon session was devoted to an address by Prof. H. W. Conn, of Wesleyan University, Middletown, Conn., on "A Biologist's View of the Teachings of Christ." It treated in a masterly manner the relations between the law of natural selection and the law of Christian love. George W. King, of Taunton, presided.

The evening session was given to the Church Extension Society's anniversary, with an address by Dr. A. J. Kynett, of Philadelphia. M. J. Talbot, D. D., presided.

The annual meeting of the Preachers' Aid Society elected for officers the ensuing year: John Oldham, president; J. A. Rood, vice-president; F. C. Baker, secretary; J. H. Nutting, treasurer; J. F. Cooper, G. E. Brightman, W. J. Smith, H. D. Robinson, W. A. Luce, managers. The invested funds of the Society are nearly \$17,000; the expenditures of the past year were \$150.

FRIDAY.

Friday morning, after an hour of devotions led by S. A. Keen, D. D., Bishop Warren took

the chair at 9 o'clock. The journal of the last business session was read by the secretary.

Consideration of the constitutional questions submitted by the General Conference having been set as the business of the morning hour, they were taken up, and, after debate, were disposed of by vote. The first proposition, to equalize the number of lay and ministerial delegates in the General Conference, was negative by a vote of 0 to 92.

The proposition to reduce the ratio of ministerial representation in the General Conference was submitted both in the form sent down by the General Conference and also in that submitted by the South Carolina Conference. The first was negative by a vote of 21 to 71, and the latter by a vote of 3 to 70.

The proposition to change the date of the meeting of the General Conference from the first day in May to the first Wednesday in May, was approved by a vote of 97 to 6.

Dr. Hunt, senior agent of the Book Concern, New York, was introduced, and in a brief address gave many valuable items of information touching our publication interests.

The following candidates for admission in full connection were addressed by the Bishop and admitted in the usual form: Oscar E. Johnson, James A. Wood, John S. Bell, Geo. A. Sisson, Sherman E. Ellis, R. C. Miller, F. H. Spear, W. W. Alexander, J. E. Duxbury, C. E. Beals, F. L. Streeter. Those who had not been previously ordained were elected to deacon's orders.

The afternoon was occupied by the anniversary of the Woman's Home Missionary Society at the South Congregational Church. Mrs. T. J. Everett presided, and Dr. F. D. Blakeslee gave a stirring and deeply interesting address. The service was very largely attended.

The Memorial service was held in the South St. Methodist Episcopal Church. Bishop Warren presided, and requested Dr. Micah J. Talbot to conduct the service. Obituaries of Lozien Pierce, James Mather, John Livesey, Edward H. Hatfield, Widow Julia M. Wooding, and Mrs. Wm. McK. Bray were read, adopted by the Conference, and ordered printed in the Year Book.

The Conference Home Missionary service was held in the evening. Rev. Geo. H. Bates, the president of the Conference Board, presided. The addresses of the occasion were given by Rev. F. P. Parkin, of Brookton, and Rev. W. T. Perrin, of Boston. The subscription was managed by Rev. James Tregaskis, and aggregated about \$400.

SATURDAY.

Saturday morning's session opened in the usual form.

J. Oldham raised the point that the reconsideration and reversal of the vote yesterday on the reduction of the ratio of ministerial representatives in the General Conference, was illegal. The Bishop ruled that it was legal, and Bro. Oldham took an appeal from the ruling.

Mrs. Elizabeth Keith, of Brockton, having given a building site for the Leyden Park Mission, the Conference gave her a rising vote of thanks.

The Sustentation Plan adopted last session and reconsidered at the present session was referred to a special committee of Walter J. Yates, J. H. Allen, and W. F. Davis, with instructions to report next year.

The committee on Conference Claimants reported, and recommended that the next General Conference provide for a centennial celebration of the establishment of the Chartered Fund, with a view to increasing it.

The Conference Board of Home Missions reported by its secretary, showing receipts of \$2,706.95 and expenditures of \$2,588.57. Forty-three churches have been aided. A request for permission to secure an act of incorporation was, after a spirited debate, denied.

The report of the committee on Conference Home Missions was presented and adopted. The officers of the Conference Home Mission Board were elected as follows: President, Geo. H. Bates; vice-president, R. S. Douglass; secretary, W. I. Ward; treasurer, J. F. Cooper; additional members for three years: G. W. Hunt, W. F. Davis, E. W. Goodier, F. W. Lincoln, J. D. Flint, D. Gordon, Jos. Crandall.

Edgar F. Clark reported for the committee on Church Literature and Periodicals, after which Dr. W. V. Kelley, editor of the Methodist Review, was introduced and addressed the Conference.

W. P. Buck, in behalf of Chestnut St. Church, Providence, R. I., invited the Conference to hold its next session with that church. This invitation was accepted by the Conference.

Dr. M. J. Talbot was elected a committee on Resolutions.

The presiding elders were made a committee to nominate standing committees for next year.

E. Tirrell reported, as auditor, that the treasurer's accounts are correct.

Bishop Foss, Drs. Sanford Hunt, W. V. Kelley, W. F. Warren, L. B. Bates, D. Elia, J. H. Mans-

field, H. G. Mitchell, and others, have visited the Conference and received a cordial welcome.

Saturday afternoon the Woman's Foreign Missionary Society held its anniversary in the South Congregational Church. Mrs. J. H. James, of Rockville, Conn., presided. Mrs. N. Benois read the Scriptures, and prayer was offered by Dr. C. E. Harris. The Conference Quartet furnished music. Miss M. A. Danforth, lately of Nagoya, Japan, made the first address. Mrs. S. L. Gracey, lately from Foochow, China, spoke upon the work in that country.

The Temperance anniversary was held in the South Methodist Episcopal Church. The chair was taken by G. A. Grant, who was assisted in the devotional services by C. S. Davis and G. H. Bates. Brief addresses were made by A. J. Church and J. H. James. The principal address was by Rev. D. N. Beach, of Cambridge. It was sharp, inspiring, thrilling, and was enthusiastically received.

SUNDAY.

The Sunday services were held in the Porter Congregational Church — the largest auditorium in the city.

The love-feast was in charge of Dr. M. J. Talbot. More than one hundred persons testified.

Bishop Warren ordained as deacons: W. W. Alexander, C. A. Lockwood, H. H. Critchlow, G. H. Heffron, O. E. Johnson, J. Kirkendall, C. A. Purdy, G. A. Sisson, F. H. Spear, C. H. Van Nutter, W. D. Johnson, J. A. Wood. The sermon of the Bishop was from Eph. 3: 14-19, and was eloquent and powerful.

MONDAY.

The last pentecostal service of the session was held by Dr. Keen.

The chair was taken by Bishop Warren for the business session, and the minutes of the preceding session were read.

The trials of appeals of the previous year were re-selected.

The Conference Board of Church Extension was re-elected as it stood last year.

The Board of Church Location is the same as last year, except that D. Gordon, esq., is elected in place of A. B. Williams.

The presiding elders reported their division of the missionary money appropriated for work in this Conference.

The committee on the Episcopal Fund reported its division of apportionment among the districts.

The gifts to Dr. Keen yesterday for his services amounted to \$165.

The committee on publishing the Year Book

for 1893 reported receipts \$734.49 and expenses \$26.02.

S. T. Patterson was granted a supernumerary relation at his own request.

J. I. Bartholomew was re-admitted to the Conference on his certificate of location granted last year.

The committee on Education reported, and visitors to East Greenwich Academy and Boston University were elected.

D. A. Whedon, D. D., and E. Tirrell were re-elected directors of East Greenwich Academy for three years, their terms of service on that board having expired.

The committee on Freedmen's Aid and Southern Education Society reported. Dr. J. C. Hartsell, the corresponding secretary of the Society, was introduced and spoke. A collection was taken to supply the deficiency in the Conference collection and make the total sum equal to that of last year. The total, including the amount given Saturday evening, was \$303.15.

The committee on Deacons' Work reported, and C. W. Holden, W. J. Smith, and Mrs. S. R. Luce were elected members of the Conference Board for three years.

The committee on Statistics and that on the Woman's Foreign Missionary Society reported.

H. G. Boileau was continued on trial and advanced to studies of the third year.

On recommendation of the committee on Conference Relations, J. L. Hill and A. J. Leach were returned withdrawn from the ministry and membership of the Methodist Episcopal Church.

A resolution was adopted advising that notice be given the authorities of the church by any one desiring to leave our ministry before he enters that of another denomination.

A. E. Drew, at his own request, was granted a location.

G. H. Lamson, D. L. Brown, W. McK. Bray, were granted the supernumerary relation.

H. G. Burney, W. V. Morrison and D. P. Leavitt were granted the supernumerary relation.

The committee for services of 1893 reported.

Dr. A. A. Wright, Dean of the Boston Correspondence School, was introduced and spoke to the Conference.

The committees on Sunday-schools, Temperance, Epworth League, Bible Work, Sabbath Observance, and Woman's Home Missionary Society read their reports, which were adopted.

O. W. Scott was elected Conference president of the Epworth League.

Resolutions were adopted recommending that, so far as possible, no quarterly conferences be held on Sunday, and that the gates of our camp-meetings be closed on that day.

W. E. Elia reported from a committee appointed to confer with committees of other denominations to prevent the multiplication of weak churches where unnecessary. The committee was continued another year.

The Conference treasurer reported the receipts from the benevolent collections.

Dr. M. J. Talbot reported as committee on res-

(Continued on Page 18.)

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Our Book Table.

The Exhaustive Concordance of the Bible: In the Authorized and Revised Versions, with Dictionaries of the Hebrew and Greek Words of the Original. By James Strong, S. T. D., LL. D. Quarto, cloth sides and American Binders, \$12.50 and covers. Price, \$12. The copies bound in full cloth cost for \$6, and those in half turkey morocco, \$10. Hunt & Eaton: New York.

Dr. Strong's Concordance is a monumental book, the result of long-continued study and labor, a literary miracle, worthy to occupy a place beside the Standard and Century Dictionaries. In its department this stupendous volume outranks and supersedes all which have gone before it. Within a few years its superior qualities must retire Butterworth, Cruden, and even the Analytical Concordance of Dr. Young. As the title indicates, it is an "Exhaustive Concordance," having all the elements which go to make a complete and perfect book of its kind. You may want a small concordance for convenience of handling; but Strong has made the book for the student, the preacher, and the teacher, who crave completeness and entire accuracy. It is a marvel both in its general conception and in the accuracy of its detail. The minutest point receives the most careful attention and elaboration. The author has left nothing to be desired, nothing to engage the attention of any future editor. Nobody can make a change for the better until the language of the great book itself is changed by the lapse of years.

The volume, in reality, contains four books between its two covers. The first is the main concordance, in which every word in the Bible is given, with reference to all the passages in which it occurs. The reference word is given in full-face type, and enough of each passage is quoted to enable the reader to identify it. The different forms of words, as noun, adjective, etc., are given, with full references. This main work contains 1,317 three-column pages, and hundreds of words found in no other concordance. To this is added an appendix of 122 pages, giving the occurrences of forty-seven unimportant words, such as articles, prepositions and pronouns, by reference only, or without quoting the language of the passages.

Next comes "A Comparative Concordance of the Authorized and Revised Versions, including the American Variations." This covers 262 pages. Each word which has been differently rendered in the Revised Version is given in clear or broad-faced type and in order. The new rendering of the Revised Version is indicated, as also the adoption of a different reading, and whether the rendering is adopted by the British and American revisers, or by only one of them.

Then comes a "Dictionary of the Hebrew Bible," covering 128 pages, and giving every Hebrew word in the Bible in order with its spelling in English, exact pronunciation, derivation, and leading definitions. This Dictionary contains 8,674 words numbered in order and with cross references to other parts of the work.

Finally, we have a concise "Dictionary of the Greek Testament," done in the same way, covering 79 pages and containing 5,624 words, with the pronunciations, meanings and references, making, in connection with the other parts, one of the most complete furnishings of the student for the study of the Word to be found anywhere in so small a compass.

The work of the publishers, in binding, paper, type and general workmanship, is equal to the great qualities of the book itself. The author expended \$10,000, besides his own labor, in its construction, and the publishers spent \$30,000 on it before a copy was issued. Under the letter S the author used 1,000 pages of foolscap. Of the care and labor in writing, arranging and proofreading, the ordinary reader can hardly have a conception. We are proud of this great work by a Methodist scholar, and proud to have it sent out by our great Book House in New York. We cannot doubt that, in the end, both author and publishers will find it remunerative. It cannot fail to prove an inspiration to our students and ministers. If you want the best, call for Strong's "Exhaustive Concordance."

Orations and Addresses of George William Curtis. Edited by Charles E. Norton. Volume II. Addresses and Reports on the Reform of the Civil Service in the United States. Harper & Brothers: New York. Price, \$2.50.

This volume contains a very full and thorough treatment of the Civil Service by an enthusiastic and competent student. Mr. Curtis was a leader in the reform, and for many years was chairman of the commission, in which capacity he had occasion to report to the President of the United States and to make many addresses on the subject. These addresses are a precious legacy to the country the author too well loved to allow the world politician to hold undisputed sway in the great parties of the Republic. The volume opens with an address on Civil Service Reform delivered in New York, October, 1869. This is followed by reports made to the President in 1871 and 1872 by the Civil Service Commission and the Advisory Board of Civil Service; then come a number of addresses delivered in New York, Boston, and other cities, on the "Relation between Morals and Politics," as illustrated by the Civil Service system, machine politics, the spoils system, etc. The final address is on "Party and Patronage," prepared for the annual meeting of the National Civil Service Reform League, held in Baltimore, April 28, 1892. Though Mr. Curtis was too ill to appear in person, the address was read by the secretary, and proved to be his final utterance on the subject which had engaged his earnest attention for so many years. His entrance upon this work marks

an important era in the history of American politics. With the growth of the country and the increasing strength of the great parties the evils of the spoils system had become unbearable by the people of the country, who only waited to hear a commanding voice, like that of Mr. Curtis, leading in reform. In him they found an intelligent and fearless leader, who began a movement which must go on until the patronage system is wiped out. In this department of service the name of George William Curtis must forever remain illustrious, and this noble volume will keep fresh in the minds of the American people his services to the cause.

The Japanese Buddha. By Rev. John L. Atkinson, with an Introduction by Rev. F. E. Clark, D. D. Price, \$1.50.

Buddhism, so little known to ourselves, dominates a large section of the human race. Nations have been shaped under its discipline, and a hundred generations in the Orient have been obedient to its precepts and rules. A faith so widespread and with so large a following deserves the attention of Christian people, especially when, by modern invention and discovery, the East and the West are brought together and the ancient faith of Buddha is to be measured and tested by the faith of Jesus. Those who wish to understand the faith of Buddha will find what they seek in this admirably-written little book. The author reveals the teaching and doings of the founder, with the requirements he made and the hopes he inspired. The story is given in the Japanese form. By its aid one will be able to judge of Buddha and the system he founded. The facts are not in accord with the fascinating story contained in the "Light of Asia." The incarnation, life, death and elevation of Buddha to perfect Buddhahood will be considered a travesty on both God and man. The hope of the system is despair. It tells of no personal immortality. The final hope is the attainment of Nirvana, or annihilation, or lapses into unconsciousness. How can this miserable system survive the clear light of the Gospel, which reveals the immortality of the individual? The book is beautifully bound in the Buddhist yellow with Japanese cover design, and is illustrated with such pictures as appear in connection with the story in Japan.

How to Study and Teach History. With Particular Reference to the History of the United States. By R. A. Hinsdale, LL. D. D. Appleton & Company: New York. Price, \$1.50.

The aim of this book is practical. It is designed to aid teachers and students who read with attention. It does not tell the teacher what to teach, but how to teach. Though the book contains much matter that should interest professors in college, it is adapted to the needs of elementary and secondary teachers. The volume meets a real need, and will, no doubt, be appreciated by both teacher and student as an important aid in comprehending the purport of history and the best way of securing its stores of wisdom. The book is another contribution to the International Education series, in course of publication under the supervision of Prof. W. T. Harris, of Washington.

Our New Hymnal: for General Use and Special Services. By Philip Phillips, Mrs. Doct. and Philip Phillips, Jr., New York, London and Toronto: Funk & Wagnalls Company. Price, \$1.

Philip Phillips is a master in his department. Tens of thousands who have been charmed by his expressive voice will welcome the "New Hymnal," containing many of the hymns he has sung with marvelous effect to packed congregations. The book opens with hymns of praise and adoration, followed by those containing meditations on Christ, by Gospel themes, and hymns suitable for the Sabbath-school. The variety and excellent quality of the hymns and music render them suitable for almost any religious gathering. An admirable aid in the use of the Hymnal is the complete concordance index, enabling the reader to turn to almost any hymn or subject at a glance.

Alpha and Omega: or, The Birth and Death of the World. Illustrated. By Captain R. Kelso Carter, C. E. O. H. Elliott: San Francisco.

"Alpha and Omega" is an appeal to the imagination and the love of the marvelous; it is a wonder-book for older children. The author endeavors, by the use of a vivid imagination, to reconstruct both the past and the future. He casts a glance back to the science of creation, and forward to the impending crisis in the world's affairs and the golden age beyond. In such a wide sweep of vision, he, of course, finds in this great world of imagination many things that are very curious and surprising. Bellamy depicts immense changes in human society, but Capt. Carter predicts a change in the condition of the earth itself. Fiery storms will chase out the present order and introduce the Golden Age. In making up his Alpha chapter the author has the advantage of drawing upon the marvels of geology and astronomy as well as the Bible; but in tracing the Omega chapter he has to draw more largely upon the imagination. In this case Josh Billings' advice not to prophesy unless we know, is to the point.

Joshua and the Land of Promise. By F. B. Meyer, B. A. Cranston & Curtis: Cincinnati. Hunt & Eaton: New York. Price, \$1.

Few men know better than Dr. Meyer how to strike the popular imagination and heart. His points are seen clearly and put incisively. The truth is brought home to the intelligence and conscience of the reader. He always has something to say, and he says it in the very best manner. He is an admirable expositor of the Scripture; not so deep that the reader cannot easily follow him, nor so entirely on the surface as to dwell on mere commonplaces of religious truth. The passages selected for explanation are

viewed not only in their wholeness, but in their various aspects. The twenty chapters here given on the Book of Joshua are so many lines of light on the whole period and its main characters. The great leader stands out in relief, and his relations to the age are traced with care and intelligence.

Magazines.

— **Harper's** for April has for a frontispiece "Hermione," of the "Winter's Tale," drawn by Edwin A. Abbey. Lieut. Staunton of the U. S. Navy contributes an able article on "A Battleship in Action." "The English Senate" is powerfully drawn by George W. Smalley; and Poultney Bigelow gives a breezy and readable article on "The Emperor William's Stud Farm and Hunting Forest." Brander Matthews continues his "Vignettes of Manhattan" with "Spring in a Side Street." In "A Vigorous Politician of the Olden Time," John Gilmer Speed draws in a vivid way an outline of the life of Matthew Lyon. Scholars will read with interest Prof. A. T. Hadley's article on "Yale University." (Harper & Brothers: New York.)

— The **Chautauquan** for April presents a rich table of contents. The picture of George W. Childs serves as a frontispiece. In the Required Readings we find articles by Hughes on "Village Life in Mexico;" the "Economic Effects of Changes of Fashion," by Prof. Laughlin; and "Debate and Composition," by Dr. James M. Buckley. In the department of General Reading are found articles by E. J. Edwards, Prof. Trowbridge, John J. Cornell, Charles Barnard, and others. The Woman's Council Table is, as usual, well furnished. The useful and the grave form large elements in the make-up of this magazine; but the useful and the grave are always presented in attractive forms, well suited to the class of earnest students grouped in the Chautauqua reading circles.

— The **Quaker** for April contains eight valuable articles. "How God Delivers in Times of Need," "The Book of Ruth," "They Cloke Also," "Some Danger Signals," "That Peaceful Time," "The Hush of the Soul," "The Woman of Today," and "The Light of Life," are the titles. "The Woman of Today" is a talk by Emily Faithfull, who wishes to make over the woman of today to enable her to enter tomorrow. (Cassell Publishing Co.: New York.)

— The **Popular Science Monthly** for April contains several notable articles which the reader will wish to examine. In the "New Chapters on the Warfare of Science," Andrew O. White has a second article on "Theological Teachings Regarding the Animals and Man." The old theory that the condition of the animal world was changed by the fall of man is treated with great fulness and ability by the learned ex-President. Prof. Joseph Le Conte sheds some new light on "The Problem of Flying." A. R. Wallace has another article on the "Great Ice Age." Prof. James D. Dana considers "The Condition of New England and the Upper Mississippi Basin in the Glacial Period." There is also a sketch of L. D. Van Schweinitz, with a good portrait. (D. Appleton & Company: New York.)

— The **New Church Review** is a quarterly journal of Christian thought and life set forth from the Scriptures by Emanuel Swedenborg. The first number is attractive in form and appearance and rich in matter. It bears the date of January, though issued in March. It contains four articles, with a handful of editorial notes of various kinds. William L. Worcester furnishes as a leader an extended and interesting biographical sketch of the late Chauncey Giles, whose writings were extensively read years ago. Perhaps the most suggestive article to the general reader is the one by Julius K. Smyth on "Christianity and Orientalism." Charles C. Bonney gives "The Genesis of the World's Religious Congress of 1883," and Frank Sewall presents "Planetary Limitations in Theology." (Massachusetts New Church Union: Boston.)

— The **Missionary Review of the World** for April presents a full table of contents. The several departments are: "Literature of Missions," "International Department," "Monthly Survey," and "Editorial," in each of which are found matters of interest to the student of missions. The articles on "Heathen Claims and Christian Duty," "Christianity in India," "The Religions of India," "Adoniram Judson," "Child Marriage in India," and "Education in Missions," will be read with interest. (Funk & Wagnalls Company: New York.)

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The following plate is from a photograph which forms a part of a communication of Dr. George H. Pierce of Danbury, Conn., to the *New England Medical Monthly* for Nov. 1860 (see page 76 of that journal), and represents some of the largest specimens.

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Obituaries.

Coddington. — Mrs. Sarah A. B. Coddington, of New Bedford, Mass., passed to her reward Jan. 4, 1894, after many months of weakness and suffering.

She was afflicted with a painful cancer of the face from which she expected no relief but in death. The last two weeks of her life she suffered from a grippe. She was acquainted with care as well as bodily pain, yet her faith continued strong through all her troubles. For many years she was unable to attend the public services of the church, but her heart was always alive to the work of the Lord.

She was born in Dighton, Mass., in 1819, married at seventeen, converted at eighteen, was a devoted wife and mother and an exemplary Christian. For a long time she enjoyed and advocated the experience of perfect love, and her consecration stood well the severe tests of sorrow and pain. She went out triumphantly and trustingly, leaving many to remember her as one of saintly life.

A. C.

Tapley. — Timothy Tapley was born in Brooksville, Me., Feb. 14, 1818, and died Nov. 9, 1893.

Sept. 15, 1832, at North Castine, he began to learn his trade as a blacksmith. Being naturally ingenious and quick to learn, he very soon excelled in his work. The principal part of his life was spent working at his trade, and but few men could excel him in power of endurance.

Brother Tapley was converted when a young man, and Mar. 28, 1849, he was baptized by Rev. Gilbert Ellis and received into the M. E. Church of Brooksville. In 1837 he was married to Hannah Douglass, who for fifty-four years shared with him the burdens of life. Three children were born to them, one of whom died at the age of four years. Dec. 8, 1861, his wife died, and her loss lie deeply felt; but the separation was not long.

For three years previous to his death he was unable to work. Toward the last he was a great sufferer; but the end was peaceful. To his pastor he said a short time before his death: "I am ready and willing to go when the Lord sees fit to call me." "The righteous hath hope in his death."

W. F. CAMPBELL.

Paine. — Fifty-seven years ago S. S. Paine and Mary T. Bourne were married. For about twenty-five years Mrs. Paine was an invalid, confined to her home. Added to her other afflictions was deafness. Fortunately her sight remained good, and she took much comfort from her Bible and ZION'S HERALD. In her earlier years she was an active worker in the church. Her faith and hope continued to the end.

Her strength had been failing noticeably for some time, yet no immediate danger was apprehended; but on Saturday evening, Dec. 9, 1893, she passed away so quietly that her husband, who was by her, did not notice when she went. She was in her 51st year. She leaves her husband and son to mourn; but they may rejoice that she has gained release from sorrow and entered upon the perfect life.

She was one of the original members of Pleasant St. Church, New Bedford. The few others remaining, who organized this church fifty years ago, are near the margin now, and will soon be gathered in the church triumphant.

A. C.

Bartlett. — Adelphus L. Bartlett died in Union, Me., Dec. 25, 1893, at the age of 61.

Bro. Bartlett, converted when a young man, was ever after deeply interested in Christian work. He was for many years a member of the M. E. Church in this place, in which he rendered most excellent service and was greatly beloved and appreciated. His friends were many, being among all classes and conditions. Being blessed with a sweet disposition and cheerful spirit, he seemed to be an inspiration everywhere.

His last years were years of trial, a severe heart trouble obliging him to stay away from religious meetings and other gatherings such as he had enjoyed exceedingly. His suffering was intense at times toward the last; but through it all he stood the test with a patience born of God and was kept in perfect peace.

His death was blessed. Just before he breathed his last he said, "All is bright beyond." Then, recalling the Saviour's words, "I will come and receive you unto Myself," tried to quote them, but before he could repeat them, he had gone to be with Christ.

The wife and sons and daughters who mourn their loss have beautiful memories to cherish and are commended to the same blessed Saviour for like precious faith.

J. D. P.

Haggett. — Granville Haggett was born in Edgecomb, Me., and died at his home on Dyer's Neck, Newcastle, Me., Feb. 14, 1894, aged 58 years.

Brother Haggett was one of our most prosperous farmers. In 1871 he joined the Methodist Episcopal Church at Sheepscot Bridge, Me., by letter from the Congregational Church, and remained a faithful member until the Lord took him to his rest and reward. He leaves a widow to mourn the loss of a kind and faithful husband, a large circle of relatives and friends and the church to mourn the loss of a faithful and efficient Christian brother. But we mourn not without hope, for the life he lived here makes it certain that he is at home with the Lord. Let us live a life like his that our reward may also be like his!

M. S. PREBLE.

Bent. — Mrs. Fearing Bent passed away in North Rehoboth, in November, 1891, aged 82 years.

They moved here in 1859, joining the M. E. Church by letter from North Bridgewater, where they had been active, useful members. They lived here till 1874, when they went to Cochesett, but returned again to this place a few years before her death. As a family they were unitedly devoted Christians, opening their house for prayer and class-meetings, and in every way loyal to the cause of Christ and the church of their choice.

In all the vicissitudes of life Mrs. Bent manifested great Christian fortitude. Amid dark days that brought loss of health and competence, she trusted placidly in God's care, quiet and unassuming, but with religious principles so firmly entrenched that the whole trend of her conversation was heavenly, especially in her latter days when she was ripening for the "gathering in" without retaining a lively interest in the affairs of the church long after she was unable to attend public worship. Her minister gained new strength by a visit to her, and was always sure of her prayers and sympathy. Her memory is affectionately cherished by her contemporaries. She is one of whom it may be said, "She hath done what she could." Her sister passed on some years ago, but her aged husband survives her, looking forward to a happy reunion.

H. A. W.

Abbott. — Mrs. Elmina Abbott was born in Rome, Maine, Feb. 11, 1821, and died at Skowhegan, Feb. 23, 1894.

She was converted early in life in Boston, under the labors of Rev. Mr. Holman, and for many years lived a faithful Christian life. She was married to Alba Abbott, in Boston, in 1846, where they lived for several years, and thence removed to Skowhegan, which has since been their home. For many years identified with the Methodist Church at Skowhegan, Sister Abbott was beloved by all, and her loss will be deeply felt.

She was a devoted wife and mother, and leaves a husband, for several years an invalid, two daughters, and one son. She died of pneumonia, after an illness of ten days. Two verses of the hymn beginning, "I left it all with Jesus, long ago," were found in her Bible, after her death, and admirably express her experience as a Christian.

Atkinson. — Rev. Kinsman Atkinson, of the Maine Conference, died at his home, Glenwood, Mills Co., Iowa, Feb. 15, 1894. Brother Atkinson was born in Eaton, N. H., Oct. 26, 1829, being 64 years, 3 months, 30 days old at the time of his death.

He was converted when eleven years old; and though he wandered away from the fold, was reconverted while quite young and thenceforward remained faithful. In 1853 he was united in marriage with Miss Lydia Stackpole, of Biddeford, Me., who with their daughter, Mrs. Hayward, remains to feel and mourn her loss.

The same year, having felt a call to the work of the ministry, which call the church also recognized from the possession by him of talents, grace, and usefulness, he was employed by the presiding elder. The following year he was admitted on trial by the Conference, and from that time until 1859 was almost constantly in the active work, employing his time and talents in the inculcation of Gospel truth and the spread of practical religion.

He was a diligent student; a sound Methodist, an earnest Christian; a successful and exemplary pastor. In nearly every church he served, the material interests of the charge were improved either in church edifice or parsonage; the benevolences were well looked after; the spiritual condition was helped; and each passing year testified to the earnestness and fidelity of this man of God.

As a preacher he was Methodistic to the core. His sermons were lucid, logical, practical expositions of Divine truth. With voice of stentorian power, his appeals at times awoke the soul from its torpor, while his enthusiasm led men to feel that the truths which stirred his own soul to its depths were of the most solemn import and worthy of being believed. Of transparent truthfulness and honesty himself, he hated shame and despised dissimulation. Nor would anything awaken his most sturdy opposition more than that which he deemed heterodoxy. His love for the truth as he saw and enjoyed it was of the intensest kind, and at times was so inflamed as to give to his utterances the appearance of harshness and dogmatism. In argument he wielded a sword of keenest edge, and when its strokes fell it needed a dexterous hand to parry and escape unscathed. 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Review of the Week.

Tuesday, April 3.

—Inauguration of another great coke strike in Pennsylvania; the strikers riotous and violent.

—An elevated electric railway between New York and Washington, to run 120 miles an hour at a fare of not over two cents a mile, capitalized.

—The Tariff debate begun in the Senate with a two hours' speech by Mr. Voorhees.

—Death of President Bermudez of Peru; the second vice-president succeeds him.

—Born in Central Soudan invaded by outside tribesmen; hundreds killed on both sides.

—Death, in Paris, at the age of 76, of Dr. C. E. Brown-Séquard, the famous physician.

Wednesday, April 4.

—The Peruvian army sides with ex-President Cáceres, who proclaims himself dictator.

—Disgraceful scenes at the elections in Kansas City and Chicago; three men killed at the former place.

—Congressman Joy (Republican) of Missouri unseated, and O'Neill (Democratic) seated, after a long contest in the House.

—“Coxey’s army” reaches Allegheny City; the “army” now numbers about 300 men.

—The Senate passes the bill for carrying out the provisions of the Paris tribunal relative to Bering Sea.

—Gov. Tillman issues a proclamation in which he assumes control of the police and marshals throughout the State of South Carolina.

—The House of Commons votes in favor of a local legislature for Scotland.

Thursday, April 5.

—The Seigniorage bill fails to pass over the President's veto.

—The elections in Rhode Island go Republican.

—A parade and memorial service in New York in memory of Kosuth.

—Rioting in the Connellsville (Pa.) coke region continues; several persons killed.

—Restaurant Foyot in Paris wrecked by a bomb; three persons injured.

—Commander Heyerman, of the wrecked “Kearsarge,” sentenced to two years’ suspension.

—Great fire raging in Shanghai; 1,000 buildings already destroyed.

—Fifty of “Coxey’s army” arrested in Pittsburgh, and 28 sent to the workhouse.

—Admiral Da Gama and his associates to be taken to Portugal.

—An international sanitary convention signed at Paris with reference to the prevention of the spread of cholera.

Friday, April 6.

—Woman Suffrage bill defeated in the Massachusetts Senate by a vote of 23 to 13.

—Over a hundred coke-strikers arrested in Pennsylvania, including the leaders.

—“Coxey’s army” advances to Homestead, Pa.; it numbers now about 500.

—Marital law revoked in South Carolina.

—The fifth Urgency Deficiency bill of the present Congress passes the House.

Saturday, April 7.

—Roseberry defeated by a majority of one on a private bill; the government majority in the House of Commons ebbing away.

—The President signs the Bering Sea bill.

—Leslie Scott, a trusted clerk in Brattleboro, Vt., arrested for forgery.

—Dr. Henry M. Leach, whose case on a charge of criminal malpractice has been before the courts for three years, sentenced to State Prison for seven years.

—Admiral Mello’s fleet bombard Rio Grande do Sul.

Monday, April 9.

—Four acres of lumber and wharves burned over in East Cambridge; total loss about \$200,000.

—Dr. Parkhurst, of New York, collects a mass of evidence relative to Sunday liquor-selling, to print in his magazine — the *City Vigilant*.

—A premature explosion of giant powder and dynamite at Brinton, Pa., kills three laborers and injures a dozen more.

—Ten persons killed, two missing, and many injured as the result of an explosion in a fire-works factory, in Petersburg, Va.

—Mutiny in “Coxey’s army” on account of the food; 185 members discharged, all foreigners.

—Collapse of a tenement house in Memphis, Tenn.; four dead and five injured.

—Severe snow-storm throughout New England.

Three in One.

“Three pieces at the cost of one,” has an attractive sound in these days. The words apply to a charming combination of a cabinet, writing-deck and bookcase. All three are in one piece of furniture, and they are offered by PAINE’S Furniture Company at the cost of one of them alone.

New England Southern Conference.

(Continued from Page 13.)

olutions, recognizing the services of Bishop Warren, the people who have entertained the Conference, the trustees of the South St. M. E. Church, the authorities of the other societies who have allowed the use of their churches, the pastors of the city, press and railroad authorities, and Dr. Keen.

The stewards of the Conference reported.

J. S. Bridgford and wife were added to the visitors to East Greenwich Academy.

M. S. Kaufman was appointed to preach the missionary sermon next year, with J. I. Bartholomew as alternate.

The secretary was given power to edit and condense all reports for the Year Book.

The journal was read and approved.

The Bishop spoke briefly to the Conference, and then read the appointments.

C. M. Melden was transferred from, and R. L. Greene into, the New England Conference.

The Bishop pronounced the benediction, and the Conference stood adjourned *sine die*.

The following are the appointments: —

NEW BEDFORD DISTRICT.

WALTER ELA, Presiding Elder.

(P. O. Address, 27 Locust St., Fall River.)

Acushnet, R. C. Miller. Centreville and Barnstable, to be supplied. Berkley, to be supplied.

Bourne, N. C. Alger. Bridgewater, supplied by L. E. Lovejoy. Bryantville, sup. by C. P. Flan-

ders. Cataumet and Pocasset, E. B. Gurney.

Chatham, J. N. Patterson. Chilmark, supplied by C. S. Thurber. Cottage City, R. E. Schuh.

Cuttyhunk, to be supplied. Dighton, R. Clark.

East Bridgewater, M. B. Wilson. East Falmouth, B. K. Bosworth. Eastham, Chas. Smith.

Egertown, C. T. Hatch. Fairhaven, G. A. Sisson. Fall River — Brayton, R. M. Wilkins;

First Church, W. A. Lance. French Mission, H. E. Benedict; North Church, supplied by W. R. Ridington; Quincy St., F. L. Brooks; St. Paul's, A. J. Coutts; Summerfield, E. F. Jones.

Falmouth, J. E. Blake. Little Compton, W. E. Kugier. Long Plain, Jay Kirkendall. Marion,

J. E. Dubuxbury. Marshfield and West Duxbury, sup. by G. H. Heffron. Middleboro, W. F. Davis. Myricks, sup. by C. E. Delamater. Nantucket, R. J. Kellogg. New Bedford — Allen St. and South Dartmouth, C. S. Davis; County St., C. W. Holden; Fourth St., B. F. Simon; Pleasant St., C. E. Harris; Portuguese Mission, supplied by G. B. Nind. North Dighton, C. H. Ewer.

North Harwich, to be supplied. North Tisbury, F. D. Sergeant. North Truro, supplied by C. A. Purdy. Orleans, to be supplied. Osterville and Marstons Mills, O. E. Johnson. Plymouth and Russell Mills, J. H. Newland, one to be supplied by C. B. Allen. Provincetown — Centenary, G. A. Grant; Centre, R. Povey. Sagamore, W. Kirkby. Sandwich and Forestdale, G. W. Elmer. Somerset, supplied by W. F. Taylor. South Carver, supplied by E. A. Hunt. South Harwich and East Harwich, N. B. Cook. South Middleboro, J. S. Thomas. South Somersett, L. M. Flocken. South Truro, supplied by J. S. Fish. South Yarmouth, E. W. Eldridge. Taunton — Central Church, C. A. Stenhouse; First Church, G. W. King; Grace Church, E. F. Clark; Tremont St., supplied by H. H. Critchlow. Truro, supplied by W. D. Wilkinson. Vineyard Haven, S. F. Johnson. Wareham and East Wareham, C. H. Walter. Weifleet, E. D. Hall. West Dennis, J. G. Gammons. West Falmouth, supplied by H. G. Curless. Westport Point, supplied by B. F. Haynor. Whitman, O. A. Farley. Woods Hole, to be supplied.

E. Williams, Chaplain and Agent of New Bedford Port Society.

G. M. Hamlen, president Mallalieu Seminary, Kinsey, Ala.

A. N. Scarles, left without appointment to attend school.

W. S. Fitch, missionary in New Mexico.

NORWICH DISTRICT.

EBEN TIRELL, Presiding Elder.

(P. O. Address, Norwich, Conn.)

Attawagan, F. H. Spear. Burnside, J. Mc-

Vay. Colchester, J. S. Bell. Danieleonville, J. S. Bridgford. East Blackstone, to be supplied.

Eastford, to be supplied. East Glastonbury, J. B. Bettis. East Hampton and Mariboro, W. S. Foster.

East Thompson, L. H. Massey. East Woodstock and West Thompson, J. Q. Adams. Gale’s Ferry, T. C. Denman. Greene, supplied by C. B. Bromley. Gardiner’s Lake, supplied by G. W. Crabb. Gurleyville, supplied by J. H. Baker.

Hazardville, T. J. Everett. Hookham, J. A. Wood. Jewett City and Hopeville, J. Jackson.

Lyme, supplied by T. W. Douglass. Manchester, J. Tregaskis. Mapleville and Glendale, M. T. Braley. Mariboro, to be supplied. Millville, Merrick Ransom. Moodus and Haddam Neck, W. C. Newell. Mashapaug, supplied by J. Richardson, Jr. Moosup, E. F. Phaneer. Mystic and Noank, A. A. Kidder. New London, W. J. Yates. Niantic, R. D. Dyson. North Grosvenerdale, G. H. Hastings. Norwich — Central, A. W. Kingsley; East Main St., W. I. Ward; Sachem St., F. L. Streeter; North Main St. and Baltic, supplied by H. E. Murkette; Town, J. O. Dodge. Old Mystic, J. Pearce. Oneoco, supplied by E. J. Sampson. Pascoag, J. T. Hollingshead. Portland, E. W. Goodier. Putnam, W. L. Hood. Quarryville, supplied by S. V. B. Cross. Rockville and Vernon, G. H. Bates. Sterling, supplied by S. G. Dorey. South Coventry, H. H. Martin. South Glastonbury, supplied by D. C. House. South Manchester, J. S. Wadsworth. Stafford Springs, J. I. Bartholomew. Staffordville, supplied by H. D. Adams. Thompsonville, L. B. Codding. Tolland, Lee Church and Wesley Chapel, J. B. Ackley. Turnerville and Hebron, supplied by W. W. Peck. Uncasville, E. J. Ayres. Voluntown and Griswold, supplied by D. G. Ashley. Wapping, supplied by D. W. Adams. Warehouse Point, James Biram. Westerly, J. T. Docking. Willimantic, O. W. Scott. Willington, to be supplied. Windsorville, supplied by C. W. Ruoff.

J. H. James, secretary of Connecticut Temperance Union.

PROVIDENCE DISTRICT.

S. O. BENTON, Presiding Elder.

(P. O. Address, #8 Somerset St., Providence.)

Arnold’s Mills, R. Burn. Attleboro, G. E. Brightman. Berkley, Alex. Anderson. Bristol, W. J. Smith. Brockton — Central, C. M. Melden.

Emmanuel Swedish, to be supplied; Franklin, to be supplied; South St., G. W. Hunt. Central Falls, J. A. L. Rich. Centreville, J. H. Buckley.

Cochecton, E. S. Hammond. Drownville, E. E. Phillips. East Brantree, A. Field. East Greenwich, J. E. Hawkins. East Providence, L. G. Horton. East Weymouth, J. H. McDonald; Porter Church, W. H. Butler.

Hanover, supplied by Jerome Greer. Hebronville and Dodgeville, W. B. Heath. Hill’s Grove, H. A. Ridgewood. Hingham, to be supplied. Holbrook, J. N. Geisler. Hope, W. J. Kelly. Hull, O. N. Hinckley. Marshfield — Emmanuel and Foxboro, C. E. Beale. First Church, J. B. Washburn. Nantasket, E. F. Smith. Newport — First Church, E. C. Bass; Middletown, W. H. Allen; Swedish, to be supplied; Thames, H. B. Cady. North Easton, R. S. Moore. North Rehoboth and Charlton, J. Thompson. North Stoughton and Randolph, to be supplied. Pawtucket — First Church, P. M. Vinton; Thomaston, S. M. Beale. Phenix, J. H. Allen. Pontiac, Swedish, H. G. Bolvie. Portsmouth, G. H. Butler. Providence — Asbury, A. Cameron; Broadaway, J. F. Cooper. Chestnut St., W. P. Buck; Cranston St., F. J. Follansbee; Edgewood, E. F. Stidley; Hope St., F. C. Baker; Mathewson St., M. S. Kaufman; Mt. Pleasant, F. W. Coleman; St. Paul’s, W. S. McIntire; Swedish, C. A. Cedergberg; Tabernacle, J. A. Rood; Trinity, J. M. Taber; Wanakuck, to be supplied. Riverside, supplied by C. A. Lockwood. Rockland — Central, supplied by Jos. Earp; Hatherley, E. G. Babcock. Scituate, C. H. Van Natter. South Braintree, S. E. Ellis. Stoughton, G. E. Dunbar. Wakefield, supplied by W. Felskorn. Warren, H. D. Robinson. Washington, supplied by W. F. Geisler. West Abington, supplied by A. B. Williams. Wickford, W. D. Woodward. Woonsocket — First Church, J. Oldham; French Mission, supplied by H. R. Benoit.

F. D. Blakeslee, principal in East Greenwich Academy.

W. W. Alexander, teacher in East Greenwich Academy.

S. S. Cummings, missionary and agent N. E. Home for Little Wanderers, Boston.

J. H. Nutting, Chaplain R. I. State Institute, Cranston, R. I.

R. P. Alexander, missionary to Japan.

Prof. Dewar's Experiments.

The experiments made by Prof. Jas. Dewar of London to ascertain the changes wrought in the properties of matter by intense cold are very interesting. The low temperatures required by these tests are reached by compressing certain gases to liquids under enormous mechanical pressure, and then liberating them.

Thus a temperature of 220 degrees below zero (Fahrenheit) may be reached by compressing bisulphide of carbon and nitrous acid and then freeing them.

The Professor’s success in liquefying air and its constituent gases, oxygen and nitrogen, a year ago, by means of intense cold, caused a great sensation; but lately, by using a temperature of 346 degrees below (Fahrenheit), he has taken a step farther and solidified air.

He has also discovered that the tensile strength of certain metals is increased by cold, steel becoming nearly twice as strong at 292 degrees below as at normal temperature.

Magnets, too, rapidly increase in power at these low temperatures; colors are somewhat modified, and rubber becomes extensible. While Prof. Dewar is conducting these abstruse scientific tests, he is becoming exceedingly popular as a lecturer to juvenile as well as adult audiences.

What is Heterodoxy?

WILL religious teachers never learn to distinguish between faith and opinion? Until they do this we shall never hear the last of the clamor about heterodoxy.

At present all appears to be confusion. If a man expresses his opinion with regard to the canonicity of some portion of the Bible in which he does not agree with the traditional view, he is immediately reckoned by the “keepers of the faith” as a heretic, and as a consequence all the faithful are warned against him. Now, we should be glad to know that all religious teachers agree with us with respect to the origin, genuineness, and canonicity of the Bible, but candor compels us to say that such agreement is, in our judgment, not at all necessary in order to soundness in the faith.

A man who defies largely from the common standard of opinion as regards the Bible may be a dangerous teacher, but at the same time he may be true to the faith once for all delivered to the saints. Can we make our meaning clear? We will try. The faith of the New Testament is not a belief in doctrines, whether true or false, but belief in a Divine Person — Christ the Son of the Living God. Faith is not, therefore, doctrinal at all, but personal — an implicit trust in the Divine Redeemer.

Consequently, it is quite possible for one to hold to very heterodox opinions with respect to many controversial matters, and yet at the same time be perfectly orthodox concerning the faith of the Gospel. — *Christian Commonwealth* (Baptist), London.

should be a jubilee “week of reconciliation,” during which efforts should be made to forgive injuries, reunite estranged friends, restore backsliders, and obtain a baptism of love upon every corps. The General himself proposes to hold a Jubilee Salvation Campaign of four months’ duration in the United States and Canada. The Salvation Army will also this year enter Japan, Java and Demerara. A Home for lost children will be opened, new shelters for the homeless and starving will be established in London and Glasgow, and the site of the Over-sea Colony, which crowns the General’s social scheme, will be selected and utilized.

The great Baptist preacher, the most honored, perhaps, of all the leaders in that denomination, Robert Hall, was bitterly opposed to the dogma of close communion which still maintains itself in the Baptist Church of America, but which is comparatively extinct in Great Britain. “Reflect,” he says, “on the enormous impropriety of demanding a greater uniformity amongst the candidates for admission into the church militant than is requisite for union with the church triumphant; of claiming from the faithful, while encompassed with darkness and imperfection, more harmony and correctness of sentiment than is necessary to qualify them to sit down with Abraham, Isaac and Jacob in the kingdom of God; of pretending to render a Christian society more sacred and more difficult of access than the abode of the Divine Majesty; and of investing every little Baptist teacher with the prerogative of repelling from his communion a Howe, a Leighton, or a Brainerd, whom the Lord of glory will welcome to His presence. Transubstantiation presents nothing more revolting to the dictates of common sense.”

What a glorious thing it is to live a life wholly for God! To feel the Divine power sweeping through and through! To be so safe under the shadow of the Almighty! To know that whatever comes all is well and exactly right! To have such a sense of moral cleanliness and spiritual strength! To be sure that God is within, dwelling and reigning and working out His great purposes! Oh, it is grand! It is heaven; it is beyond all description or explanation beautiful. Surely, if it could only be made known, the number of those who choose such a life would be far greater. So many would not stop at the threshold of bliss and there wait for years while everything invites them on.



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If you have any in Illinois, Iowa, Minnesota, Dakota, Missouri, Kansas, Nebraska, Colorado, Washington, Oregon, or those negotiated by the Lombard Equitable, Jarvis Conklin, or any other Mortgage Company in any State or Territory, write us at once and we will save you money. I have the best facilities for serving your interests, and will do so faithfully and economically.

The TAXES ARE HIGHLY IMPORTANT, and should receive IMMEDIATE ATTENTION. Do not delay or it may prove expensive. Write at once and I will look after your interests as though they were my own. Having had fifteen years successful practice, and being well acquainted with the Western practice, I believe that I can serve your interests well.